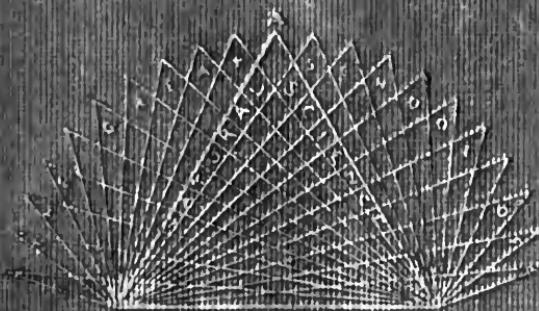
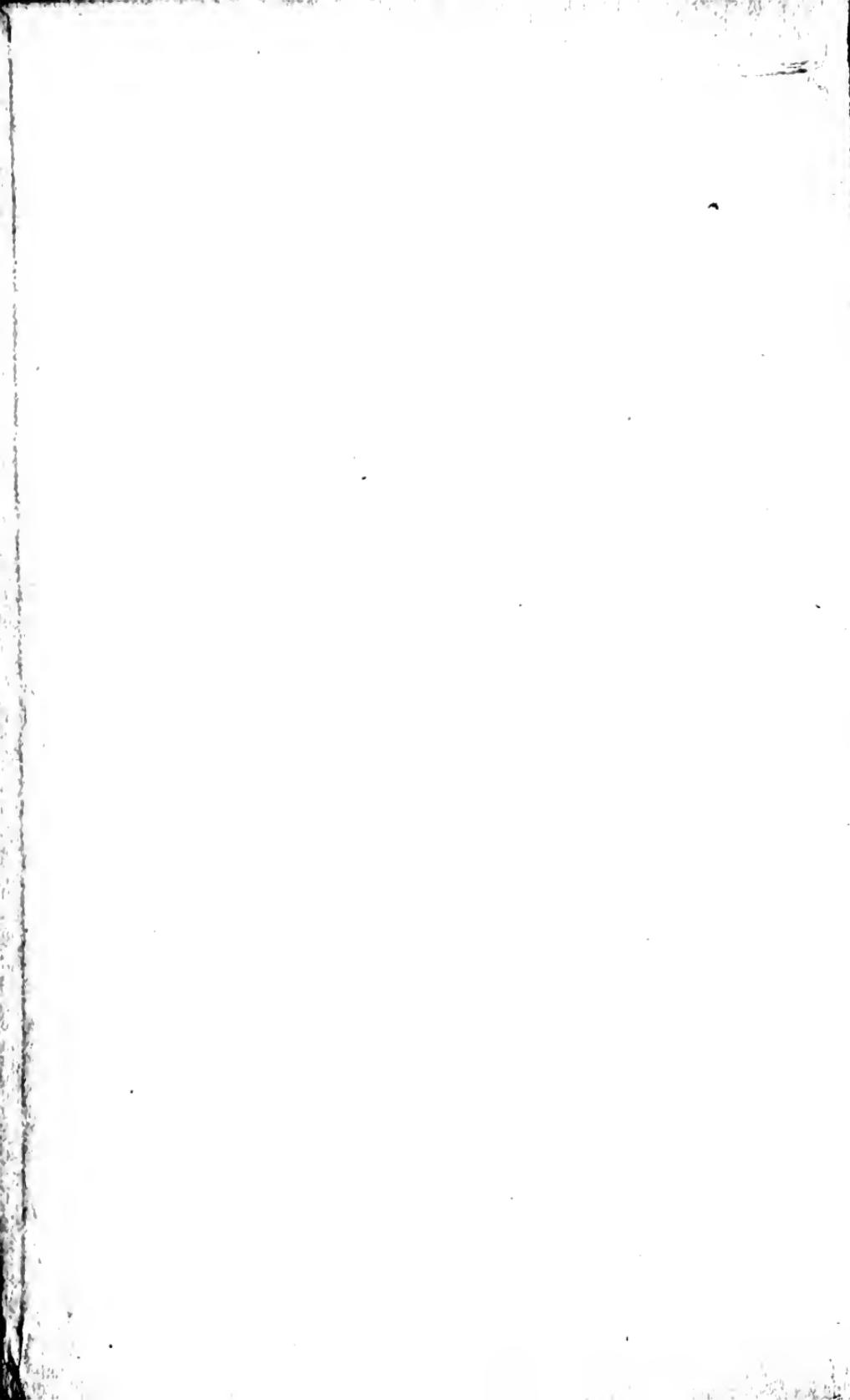


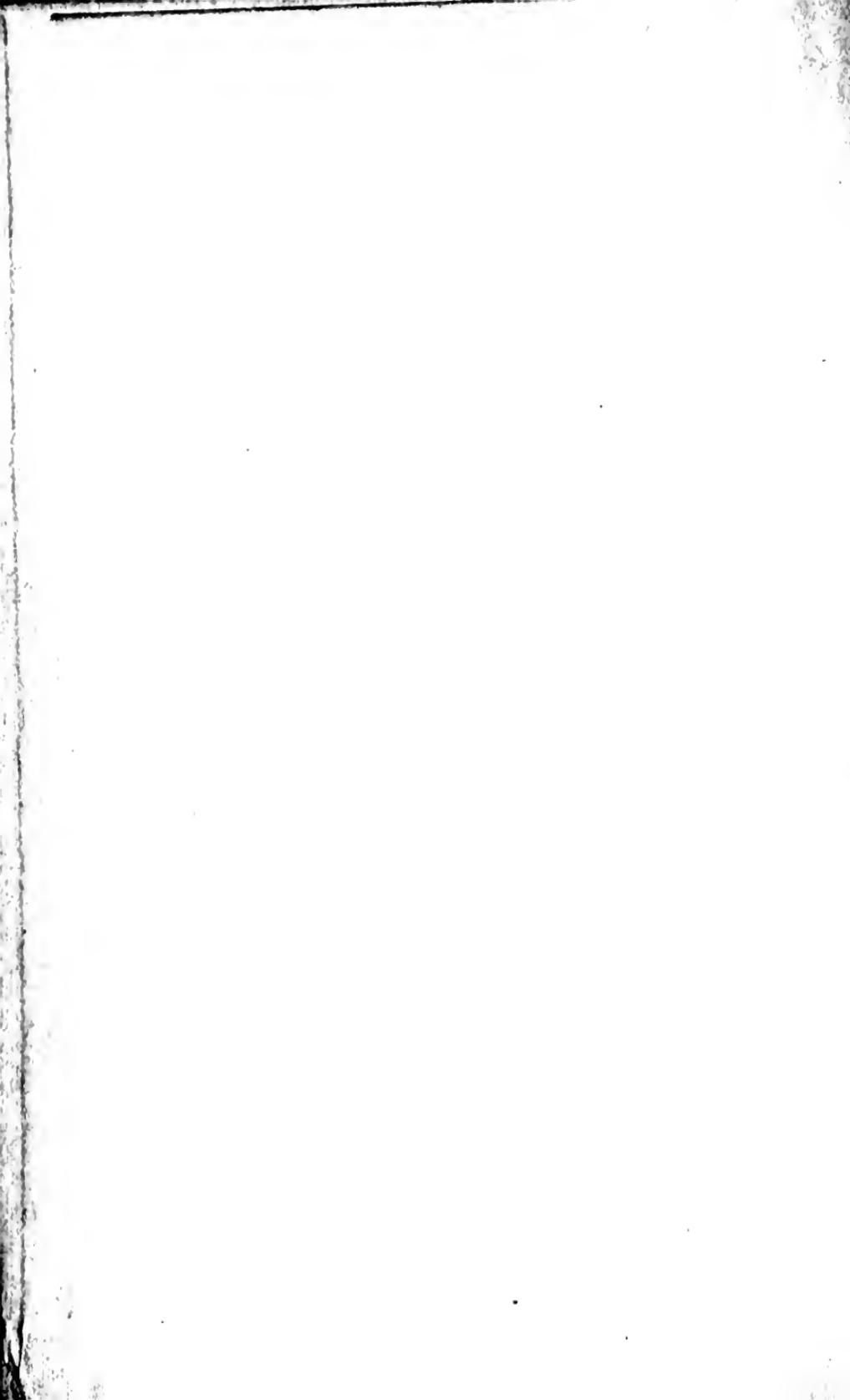
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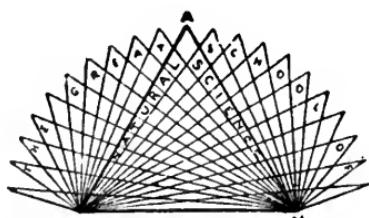
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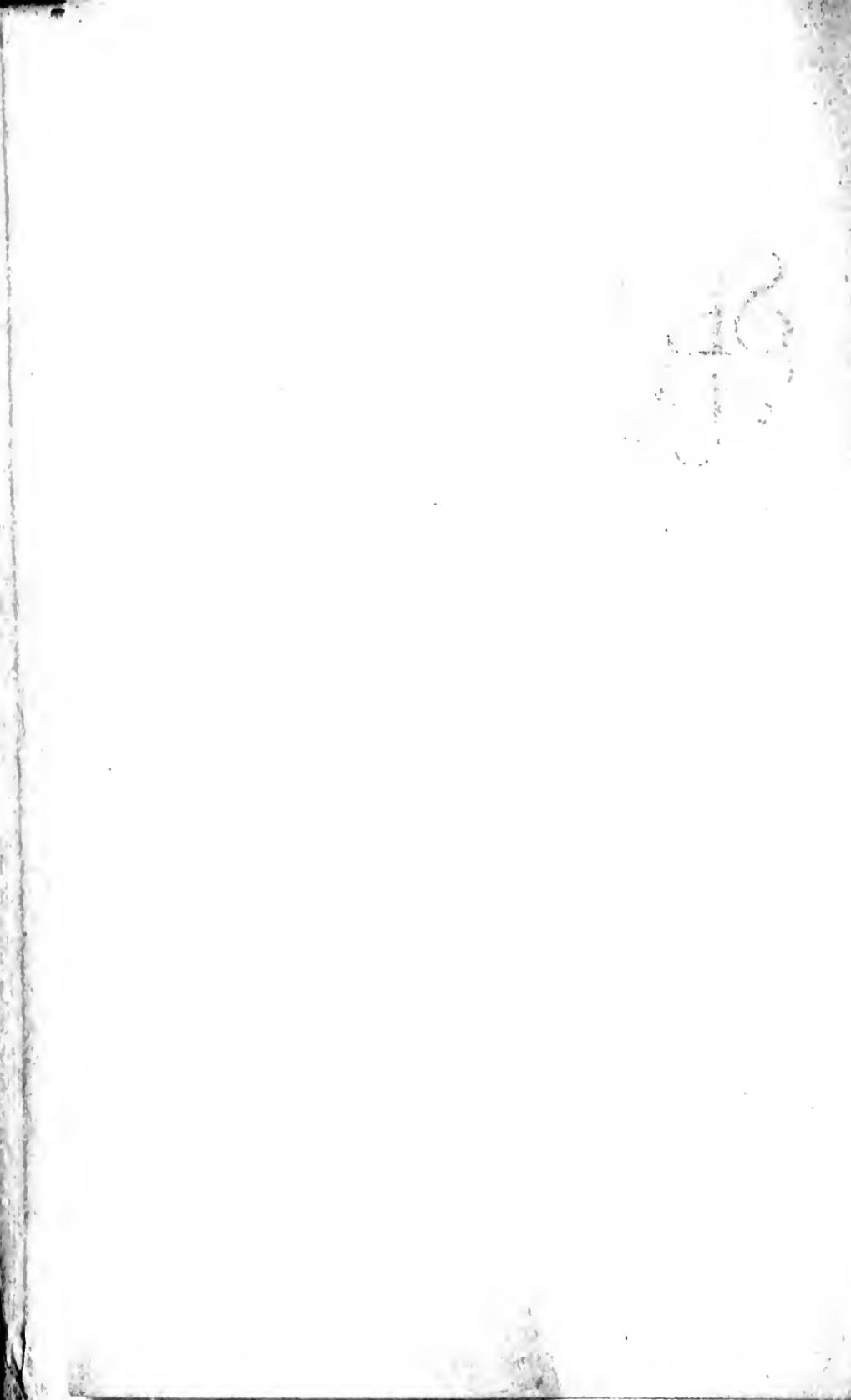




SELF- UNFOLDMENT



The Philosophy of Individual Life



Self-Unfoldment

*The Practical Application of
Moral Principles to the
Living of a Life*

Revised Edition

By
J. E. RICHARDSON



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HARMONIC SERIES

THE GREAT SCHOOL
OF NATURAL SCIENCE

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ADDRESSED TO
THE PROGRESSIVE INTELLIGENCE OF THE AGE



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CHAPTER 1

LIFE

Life is a Universal Element.

“Life is that Element in Nature which impels everything—whether organic or inorganic; physical, spiritual or psychical—to function according to the law of its being.”

This definition of The Great School of the Masters applies equally to Individual organisms as a whole, and to the various Individual organs and parts thereof.

There are four distinct and definite Universal “*Life Elements*,” and each of these *Elements* is responsible for the functional activities of Life within its own kingdom.

Ether, Air and Water are recognized as “*Elements*” of Nature. And yet, they are not subject to the process of evolution. They are the same today, as far as science knows, as they were a million years ago; or as they were when they first came into existence. They

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have not "evolved" as *Elements*, or otherwise changed, in any manner.

They are Universal within the environment of our planet; and Ether, at least, is supposed, by physical science, to be Universal in time and space. Air and Water are sufficiently Universal to be a part of all planetary environment wherein exist Life and Intelligence.

Undoubtedly, Ether, Air and Water all exert their influence upon the Individual Lives and Intelligences that exist within them and develop through them. But they, themselves, are fixed and established conditions of Nature; and, as such, are not in a state of evolution. They are only parts of Nature's mechanical device for the evolution of *Individual Intelligence*.

We know that Individual Life and Individual Intelligence do develop within the waters of the earth. Bear in mind that Water is one of the "Elements of Nature." We also know that these Individual Lives and Intelligences which come into physical existence in and through the Element of Water do develop, and do evolve; but, so far as science

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knows, the Element of Water *itself* does *not* evolve. It remains the same, yesterday, today and forever, so far as we *know*. *It is only one of Nature's instrumentalities for the generation and evolution of Individual Intelligence.*

The parallel with the Life Elements, as *such*, is complete. Individual Lives and Individual Intelligences come into being *within* the Life Elements; and we know that these Individual Lives and Intelligences, having become Individualized by Nature, proceed to develop, unfold and *evolve*; but we do *not* know that the Life Elements themselves, as *such*, are subject to the process of evolution. They remain *fixed* conditions, so far as science knows.

The Life Elements are not limited to the physical plane of Life; they exist on all the planes of Life. There is, however, a difference in the degree of their refinement and vibratory activity. The Life Elements upon the spiritual planes of Life are suited to the refined requirements of the Individual Life and Intelligence upon those planes.

But it must not be assumed that this increased refinement and activity of the Life

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Elements upon the spiritual planes are conditions which have evolved from the Life Elements upon the physical plane. The Life Elements upon the spiritual planes are as truly fixed and established conditions as are those of the Life Elements upon the physical plane. They are equally as much a part of Nature's mechanical device for the evolution of *Individual Intelligence*.

It is Nature's plan to *Individualize and evolve Intelligence*. The Life Elements are only parts of her mechanical device by which she accomplishes that marvelous end. It is the *Individual Intelligence* that evolves and *not the Life Elements*, as such.

Nature, or the Great Creative Intelligence, had a very definite purpose in creating and establishing the Life Elements. Natural Science finds that the uses to which Nature puts these Life Elements are:

To generate Individual Life.
To Individualize Intelligence.
To carry forward the evolutionary *Unfoldment and Development of Individual Intelligence*.

The Individual Intelligence, after Nature

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has evolved it to a point where it becomes aware of its Moral Accountability and Personal Responsibility, uses the Life Elements for its own *Self-Unfoldment*; thus enabling it to add the evolutionary impulse of its own efforts to the effort of Nature, and thus accelerate the evolutionary process.

The Life Element which belongs exclusively to the mineral kingdom is the Electro-Magnetic Life Element. This is a single Element.

The Electro-Magnetic Life Element combines with the Vito-Chemical Life Element to constitute the Life Element of the vegetable kingdom. This forms a *compound* of both the Electro-Magnetic and the Vito-Chemical Life Elements, to form the Life Element of the vegetable kingdom. It is called the Vito-Chemical Life Element, because it is that particular Element which dominates the compound.

The Life Element of the next higher kingdom (the animal kingdom), is a compound of the two lower Elements with the Spiritual Life Element, and is called the Spiritual Life Element because it is the Spiritual Element

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that dominates the compound, and because it is the highest and most potent of the three Elements which enter into the compound.

It is equally true that the Fourth Life Element, which belongs to the Human kingdom, is a compound Element, composed of the three lower Elements combined with the Soul Life Element. Thus it will be seen that all the Life Elements are compound Elements, except that which vivifies the mineral kingdom (the Electro-Magnetic).

The name of each Life Element is taken from the *dominant* ingredient in each Life Element; and not from the *kingdom* in which it exists.

An *Element* is an *element*. A *kingdom* is a *kingdom*.

The *Electro-Magnetic Element* is solely a Life *Element*. "Mineral" is the *kingdom* in which it operates.

It would be improper to designate the Vito-Chemical Life Element as the "Vegetable Life Element" as "vegetable" applies to a *kingdom* which is composed of *two Life Elements*—Electro-Magnetic and Vito - Chemical.

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It would be just as improper to refer to the Spiritual Life Element as the “Animal Life Element” as “animal” applies to a *kingdom* which is composed of *three Life Elements*—Electro-Magnetic, Vito-Chemical and Spiritual Life.

In the same manner, the Soul Life Element refers specifically to a *Life Element* of Nature. “Man” has reference to a *kingdom*—the *kingdom of Man*, which is composed of *four Life Elements*—Electro-Magnetic, Vito-Chemical, Spiritual Life and Soul Life Elements.

Each higher kingdom includes its own Life Element and all the Life Elements of all the kingdoms below it, with all their energies, functions and powers. That is, plant life includes the energies and powers of the Vito-Chemical Life Element, and also those of the Electro-Magnetic Life Element of the mineral kingdom.

Thus, the evolution of *Life* upon the planet involves an increasing number of Life Elements—from one Life Element in the mineral kingdom to four Life Elements in the human kingdom—and the highest Life Ele-

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ment is always the dominant one and controls the activities, functions and powers of all those below it.

In the human kingdom the Soul Life Element is dominant, and it controls the functions and powers of the three inferior Life Elements below it in the scale of the evolution of Life.

In the realms of Nature which lie *below* the level of the Individual *human* life it requires but the most casual observation of the Intelligent Individual to realize the Universal prodigality of Nature in her destructive attitude toward Individual Life. Everywhere one may turn he is compelled to note the remarkable and seemingly inexplicable fact that the destruction and seeming sacrifice of Individual Life is an important factor in the great evolutionary plan of Nature for the Unfoldment and Development of "Individual Intelligence."

In "The Slaughterhouse of Nature," as the poets have designated, every species of Individual animal life (below the level of the human) is sacrificed as nourishment on which to feed and develop the physical bodies of the

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more aggressive and powerful Individuals of so-called "higher species" who are waiting to devour them as rapidly as Nature can produce them and bring them into her "Slaughterhouse" for sacrifice.

And yet, this phase of the great problem of Individual *Life*, wherein the sacrifice of the Individual for the perpetuation of species, the sacrifice of the weaker for the benefit of the stronger, betrays the wantonness and seeming cruelty of Nature in that she has made the deliberate and purposeful *destruction* of Individual *Life* an established institution for the *evolution* of Individual Life and Intelligence.

If one could but obtain a clear glimpse of Nature's process in operation he would see that everywhere, throughout the entire Universe of living things, Individual death goes hand in hand with Individual *Life*, and is Nature's commissary department for the supply of food to sustain the Individual Life of higher forms.

It must be admitted by every sane and Intelligent Individual that all the moralizing possible within the kingdom of Man will never change the Universal order of Nature

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for the perpetuation of Individual Life, nor alleviate one iota of the suffering incident to the process whereby Nature carries forward her scheme for the evolution of Individual Life and the perpetuation of species.

In the kingdom of Man, wherein the Soul Life Element becomes the dominant factor in the evolutionary process of Individual Intelligence, Nature has brought her process to a development where Man—the product of her endeavors—has evolved to a point of Intelligence whence he becomes an active and constructive co-worker with Nature in the further evolution of Individual Life and Intelligence.

It is here that the Moral Element enters into the great Plan. A new order is invoked, and *Individual Life* becomes a sacred thing. Up to this point in the evolutionary plan and process, it has been inevitable—and therefore legitimate and proper—that one form of life should feed upon another, with absolute impunity. There could be no possible question as to the *right* or the *wrong* of the process; because it had been planned and inaugurated by Nature herself. Man had no responsibil-

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ity whatever for its existence, and no power to alter it, even in the slightest degree possible to conceive. He might, with the utmost dignity, and in all sincerity, enact all manner of "laws for the prevention of cruelty to animals"—and the big fishes would go right on eating the little fishes, "in the same old way"—the frog would eat the fly and the snake would eat the frog and the weasel would eat the snake and the cat would eat the weasel. The chicken would eat the worm and the hawk would eat the chicken. Not one of them all would suffer so much as a qualm of conscience. Each would feel that it had done the natural thing.

There is absolutely no basis or foundation in Nature to sustain a religion that is founded upon the doctrine or the dogma of the "Sacredness of all Individual Life."

The sacredness of Individual Life, however, should apply, and *does* apply, to the *human* kingdom of Life, in *this*:

That every Intelligent, normal, mature Individual human being is bound by the fundamental principle of *Morality*, to respect the right of every other normal human being, to

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Life. Our fundamental Law also adds "*Liberty and the pursuit of Happiness.*"

We are equally bound to respect the right of every domestic animal (employed in the service of humanity) to its own Individual *Life*, and to such comfort and enjoyment as it is possible for man to bring to these, his *natural servants* and helpers.

By analogy it may likewise be said that *Life*, being the unit of value by which all other values are relatively determinable, whatever in Nature holds the largest measure of *Life* is of greatest *value* in the economy of the Universe.

It is by this rule that *Man* measures up to the standard of *Supreme Value and Importance* in the limitless Universe of *Infinite Nature*.

Human life represents "*Life Supreme*" upon the material plane of this earthly planet.

Human life, when measured by the true standard of exact values in Nature, is the most precious possession possible to any Individual upon this particular planet of *Earth*.

In the realm of human life, where the Soul Life Element enters and becomes the domi-

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nant life influence and power, the value of Individual human life becomes supreme. Man *knows*—because he is a “Responsible Individual Intelligence,” endowed with a moral sense of Right and Wrong—that it is morally wrong for him to eat his brothers and sisters. He *knows* that Individual human life is a sacred thing, and that it must be protected.

Recognizing the righteousness of the law, he proceeds to organize human society upon it. With his fellows, he forms and enters into the social compact wherein all are bound to respect and defend the right of Individual *Life*. Upon this principle he learns that whatever incites hostility, engenders strife, cultivates enmities, or impels mankind to the exercise of physical might, encourages a natural disregard of the value of Individual human *Life*, and impels mankind to its ruthless sacrifice.

In due time, as naturally as the induction of the Soul Life Element implants in man a moral nature, the sacredness of Individual human *Life* becomes the fundamental prin-

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ciple upon which alone human society may perpetuate itself indefinitely.

As we learn the sacredness and the value of Individual human life, we naturally turn our attention and our endeavors to the establishment of those conditions, and those only, which exercise a constructive and perpetuating influence upon all Individual human life, and upon the life of human society itself.

From personal experience every Individual human being, in course of time, comes to realize the fact that his Attitude has much to do in determining his influence upon the society of which he is an important integral part. He knows that, by the exercise of his powers alone, he may become either a constructive or a destructive influence upon society and among his fellows. He may become a constructive and healthy unit in the social structure; or he may become a destructive and disintegrating unit, a unit of decay and death, the antithesis of *Life*.

If he would become a deadly infection within the body of society, spreading the putridity of his poisonous presence broadcast among the healthy cells of society, making his

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pathway a trail of death among his fellows, let him harbor within himself the passion of anger, the spirit of envy, jealousy or malice, the desire to hurt or to injure his associates, the purpose to spread dissensions, hostility and personal enmity wherever he goes, the ambition to rule or to ruin. He need not wait long to realize the destructive and deadly influence he has thus set in motion among his fellows and associates. His putrescent presence will proclaim him a power for evil and the potencies of death will follow him wherever he may go.

APPLICATION

1. Every Individual should cultivate a wholesome appreciation of the sacredness of all Individual human life, as well as a definite knowledge of the fact that he may make his own Individual Life an irresistible power for *Life* or *Death*, as he *Wills* that it shall be.

2. If he would become an aromatic balm for the healing of human hurts and social ills, let him hold within himself the life-giving impulse of friendship and good will toward all mankind.

3. Let him be every ready to extend the

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helping hand of a generous fellowship and kindly sympathy to all he meets upon life's highway.

4. Let him be ready to forgive and forget the injuries and the hurts of the past. Let his eyes look out from a background of cheerfulness and hope.

5. Let his every word and every thought be surcharged with the spirit of an abiding Faith in the goodness of the Great Creative Intelligence and the beneficence of Nature.

6. Let him prove by his Life that he values the Lives of his fellows.

7. Let him make of his own Life a song of joy that shall carry to his friends and associates the sweet harmonies of Truth and Love.

CHAPTER II

ALTRUISM

Altruism is a great, profound, fundamental principle of Individual Life. It is constructive in the highest and best sense. Its antithesis is destructive. And yet, it is the exception among highly Intelligent men and women, to find one who has given the subject sufficient study to have any clear and definite understanding of the fundamental principle involved.

Altruism—as the word is used by the Great School—means: *A Genuine regard for the best interests of one's fellows, accompanied by an active and sincere desire to render to them constructive and beneficent service, without thought of, or desire for, selfish benefits or personal gain.*

As employed by the Great School, Altruism is the direct antithesis of *selfishness, egotism and personal advantage*.

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It is found to be the natural occupation of the Completed Individual.

When two have attained Individual Completion and Happiness, the exclusive struggle for *Self* is at an end. At this point in the growth and development of the Individual Intelligence, begins the Intelligent and purposeful struggle for *Others*. This is the birthday and birthplace of true Altruism. Thenceforward Altruism becomes the normal occupation of the Individual; because the instant he realizes Happiness in the marriage that means "Individual Completion", he desires to make *others* happy. Thenceforward that is his normal occupation. He labors to make his fellows happy, because in this effort for others he finds his own continued happiness and greater Self-Unfoldment. Hence, to him there is no sacrifice nor self-denial in devoting himself to others—in becoming a True Altruist.

How vastly different it is with the Individual who is yet in the midst of the struggle for his own *Self*-Completion. To him the Attitude of Selfishness is as natural as the altruistic Attitude is natural to those who have at-

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tained to *Individual Completion*. He is *Selfish* because he is still seeking for his own personal happiness. He has not yet attained it. He desires it above all things. This desire is so overwhelming that he has no thought of nor consideration for the welfare or happiness of *others*. As yet, he scarcely knows the meaning of Altruism. Hence, we must not condemn him for his egoistic Attitude. It is an effort for him to consider the interests or the happiness of others while he is yet in the midst of the search for his own personal happiness.

It is here that the wisdom of the Great School is able to point the way whereby he may accomplish his own Self-Completion with less personal effort and in less time.

Until an Individual has attained the goal of his own Self-Completion, it is entirely legitimate for him to give his personal effort very largely to his own personal development and evolutionary Unfoldment.

But he must not forget that he is, at all times, a member of society and, as such, has responsibilities which he must not evade, ignore nor avoid.

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If he would further his own advancement and best personal interests, he must not become so self-centered, so self-absorbed, so selfishly preoccupied as to overlook the responsibility he owes to his fellows.

While it is true that the Attitude of true Altruism is possible only to those who have accomplished the task of personal "*Self-Completion*"; received Nature's reward therefor which is that of *Individual Completion*, and experienced the Happiness of perfect "vibratory correspondence with another like entity of opposite polarity"—nevertheless, it is possible for one who has not yet achieved perfect Self-Completion to realize that he has certain responsibilities to his fellows which he must discharge under the Law of Compensation.

One who comes to this realization of responsibility to his fellows possesses the ability to discharge that responsibility—if he so wills.

It is right that every Individual should know that the shortest and most direct road to the goal of his own Self-Completion (as well as to Individual Completion and Happiness) runs through the sunlit valley of un-

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selfishness, beside the still waters of altruistic service.

The conscious knowledge of this great truth should inspire men and women with a profound reverence for the altruistic principle at the foundation of all social ethics. It should change the focus of their attention from *Self* and from selfish personal interest to a cheerful recognition of the obligations they owe to their fellows. It should awaken the spirit of kindness, courtesy, consideration and the desire to serve those who are oppressed by the burdens, the cares and the sorrows of life—rather than develop within them the spirit of selfishness, greed and the desire to profit at the expense of their less fortunate and more heavily burdened fellows.

While it is true that Altruism becomes the natural occupation of those who have achieved Self-Completion and Nature's reward therefor (Individual Completion), this fact must not be taken to mean that the Individual is free from altruistic obligations and duties *before* he reaches that consummation. There is no greater obstruction in the path-

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way that leads toward Self-Completion than pure *Selfishness*.

An Individual finds himself in limited finances, with the cares of a family weighing upon him. He desires to meet his obligations and discharge his responsibilities. This gives him occupation for all his time and personal efforts. He needs, or thinks he needs, more money. He takes a course in "Psycho-Analysis", or "Practical Psychology", for the purpose of learning how he can command the financial aid he seems to require to meet his ideas and purposes.

Whether he correctly understands or interprets his instructions, or otherwise, he becomes imbued with the notion that the wealth of the world is at his command, if he only learns how to exercise his power over it.

From that moment forward he devotes himself, through a series of mental exercises, to "demonstrating" his power to command the "wealth of the world" to come to his relief and furnish him the money necessary to meet every fancied want or need of his life.

Let us suppose that he really has this fetching power. He knows that the wealth he

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wants already belongs to others than himself. He knows, if he knows enough to exercise the power, that it is theirs and not his. He knows—assuming that his instructions have been correct—that the exercise of his power will transfer the possession (if not the ownership) from them to him.

He knows that, under the Law of Compensation, he must Pay a full equivalent for all he receives, no matter from what source it comes to him nor by what method the transfer is effected.

Up to this point he has not considered the fundamental principle of *Morality* at the basis of the problem. He only knows that, according to his instructions, if he will persist in “demonstrating his power” the wealth he wants will come to him. He is not concerned with the question of the source, or sources, from which it comes. It may come from those who are already wealthy and do not need it; but, on the other hand, it may come from those who are poor—even poorer than he—who need it even more than he does.

And here arises the one supreme question—the question of *Right*. By what *Right* does

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he exercise a power, or set in motion a force, for his own selfish, personal benefit, regardless of the source from which his wants are satisfied, or the results upon those whom the exercise of his power has dominated or influenced?

Has he a legal, equitable, and moral Right to take that which is not his, which he has not rightfully earned, and which others may use to greater benefit than he could ever do?

Has he worked out the problem of his own personal responsibility under the Law of Compensation? Has he a clear and definite plan whereby he is able and willing to *Pay* for that which he receives? Has he clearly analyzed and determined upon the *Use* he is going to make of the "Wealth" which his power commandeers? Does he *know* that such use will conserve a better purpose than it is already conserving for those who now possess it? Has he a *Right* to exercise such a power over the wealth that is possessed by others, without first *knowing* that he will make it serve humanity more constructively, more helpfully, more beneficently than it is now doing?

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Has he fully analyzed and duly considered what the exercise of such a power as he seeks to invoke would mean to himself? Has he fully demonstrated that he is worthy to receive and administer the wealth he seeks to control? Does he know that its possession will not poison his mind with the selfish desire to exploit himself and gratify the vanities of life which wealth so often develops and sustains? Does he know that he cannot be tempted to forget or ignore the spirit of true Altruism which should animate every just and upright member of society? Does he know that he will not fall a prey to the destructive impulses and influences which wealth so often begets?

Some years ago I came to know a young man of unusual character and abilities. He was a graduate of one of the best colleges of the east. He was both cultured and refined and possessed of exalted ideals of life. He was handsome and brilliant, and a general favorite among those with whom he associated. He was a profound student of science, and was learned in all the religions and philosophies of the past and present. He

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was an earnest seeker for Truth and an investigator of every line of inquiry that seemed to point toward a solution of the great Problem of the continuity of Individual life. He was a typical "joiner"—in that he had joined virtually every occult, metaphysical, philosophic, spiritualistic or psychic organization with which he had come in contact. He belonged to the school of Theosophy, Rosicrucianism, Magianism, and others. He finally became deeply interested in Spiritualism. He was impressed by their teachers with the idea that he possessed great possibilities as a "Medium." He began with an ouija board and progressed rapidly through all the progressive steps toward "illumination"—*until* he began to "hear the voices". He soon realized that he was in "spiritual waters" much over his head. He was actually examined on a lunacy inquirendo and committed to one of the central western insane asylums. It was my good fortune to be able to come to his relief at the crucial moment. In a short time he gained his freedom.

During all his researches, he seemed to be imbued with the supreme desire to become a

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Master of the Law that he might devote himself to the cause of humanity. His one thought and purpose seemed to be to become a "Servant of Humanity".

Because of his devotion to the search for Truth, he had neglected to provide for his own material needs. He was a financial failure. But this fact did not seem to trouble him. His wants were few, and his expenses correspondingly light. He had told me, on more than one occasion, that if he had wealth he would devote it entirely to spreading the light of Truth among his fellows.

Then came the test. Through the death of a fond and wealthy relative, he suddenly found himself wealthy beyond anything he had ever dreamed of. Immediately his friends and admirers became many and earnest. They courted him, petted him, patronized him, and in every way possible sought to benefit by his sudden affluence.

It was not a month, from the time he acquired the legal right to control his legacy, until every altruistic impulse had been, apparently, eliminated from his nature, or forgotten. He became a social lion. He had not

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correctly measured his own limitations. He had not rightly estimated his ability to withstand the temptations which wealth always creates. He had not correctly determined the degree of his own desire to become a real "Servant of Humanity".

Is it necessary to pursue the subject further? Does not this one experience prove how poorly prepared most of us are to meet the "Lions on the Way" that are sure to lie in ambush at every turn of the trail, ready to spring upon us and rend us? Does it not suggest something of the infinite care we should exercise in testing out the character and quality of our own desires, as well as our courage and determination to meet every demand of the Great Law of Compensation, before we set in motion the forces and exercise the power that may bring to us the destructive temptations that may overwhelm us?

What I have said is intended to raise in the mind of each Individual every conceivable question that may have a bearing upon his worthiness and preparedness to receive and properly administer the material wealth he may be able to command through the exercise

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of "psychic powers or mental and spiritual forces and influences".

Selfishness—the kind that seeks only self-interest, self-gratification, self-benefits—with-out regard to the welfare and benefit of others, is a destructive thing in any life. The Individual who seeks to use his friends for his own personal advantage, benefit and gain and who loses interest in them when he can selfishly use them no longer, is invoking the Destructive Principle of Nature in his own life. If he but knew it, he is thereby erecting barriers in the pathway of his own success. He cannot make friends unless he is himself a true and loyal friend. He cannot hold friendship un-less he appreciates it for itself and not for any selfish benefits he may acquire through it.

The Individual who honestly strives to see how much he may do for others, is the Individual who, under the Law of Compensation, creates for himself a credit balance upon the Ledger of Life. He may be absolutely cer-tain that his reward will come to him when, where and in the manner that will bring to him the greatest possible measure of good.

Let every Individual who would exemplify

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the real Spirit of the Work subject his motives and purposes to the most rigid examination, that he may eliminate from his life every element of greed for that he has not earned, and substitute therefor a cheerful willingness and earnest desire to *give* a full degree for all he *receives*.

APPLICATION

1. Be a Builder and not a Destroyer.
2. Let each Individual who is seeking Self-Unfoldment propound to himself or herself, these questions, and be able, unequivocally and conscientiously, to answer in a way that will express the real Attitude of Altruism in his daily life and conduct:
3. Why am I doing this thing? Is it for my own selfish benefit? Has it due regard for the rights and interests of others? Am I thinking of myself alone? Or, am I thinking also of the *good* I shall thereby bring to others?
4. Do I call this Individual my friend because I respect and admire him and desire his true friendship as one of my treasures? Or, am I cultivating his friendship that I may use him for my own selfish interests?

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5. In my efforts to get ahead materially am I thinking of the good I shall thereby do for others? Or, am I thinking only of the selfish benefits I may enjoy?

6. In laying my plans for the future, what is my ruling motive? Is it *selfish*? Or, am I duly considering the welfare and benefit of others?

7. If I were put to the test, would I be ready and willing to give to others all that I am seeking to receive from them?

8. Am I seeking for personal advantage over my fellows? Or, am I holding myself always ready to render to them a full equivalent for every benefit I receive from them?

9. Am I earnestly striving to discharge my Personal Responsibility to my fellows? Or, am I secretly holding in reserve the desire and purpose to receive from them more than is my just due?

10. Why do I seek to cultivate the acquaintance and ingratiate myself into the friendship of certain Individuals? Is it that I may be of service to *them*? Or, is it because I am seeking for the selfish benefits their acquaintance and friendship will bring to me?

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11. Do I ever go out of my way to render an unselfish service to others? Or, do I hold in the background of my consciousness the hope and expectation that my apparent generosity will be rewarded more generously than I have given?

12. When I invite others into my home, is it because of the unselfish desire to give them pleasure? Or, is it because I expect them to give me a larger measure of pleasure and benefit by inviting me into *their* homes?

13. Am I a source of good to my fellows? Or, am I a sponge who is seeking to absorb unto myself the good which they possess?

14. Am I a selfish and ungrateful *Receiver*?

15. Or, am I a generous and unselfish *Giver*?

16. Am I an Altruist?

CHAPTER III

WISDOM

A man who has accumulated an extensive store of knowledge concerning the facts of Nature, is accepted as a man of great *Wisdom*.

One who has acquired knowledge through a wide range of personal experience is generally credited with the possession of much *Wisdom*.

Men who have read extensively along any of the many specific lines of literature, are generally looked up to as men of rare *Wisdom*.

As generally employed by the literati of the present, the terms *knowledge*, *intelligence*, *information*, *experience* and *science*, as well as *learning*, are synonymous terms—or so nearly so as to require no specific differentiations between them.

But, when the subject is examined under the analytical microscope of the Great School, it is found that one may possess a vast store of

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knowledge, and yet be virtually devoid of that which constitutes the essential foundation of true *Wisdom*.

Through reading and study, one may acquire a definite knowledge of an almost endless array of *facts*, and yet be utterly wanting in real *Wisdom*.

A man may be learned, to the highest degree, in the literature and history of the religions and philosophies of the past—and yet, have no *Wisdom*.

He may be a scientist of acknowledged ability—without *Wisdom*.

His knowledge of the facts of Nature may be comparatively limited, and yet he may be a man of rare *Wisdom*.

He may be but a freshman in the school of so-called science—and yet, he may possess greater *Wisdom* than a bank president, or the governor of his state.

How can these things be? Do they mean that *Wisdom* places a premium on ignorance? By no means. Does it mean that *knowledge* and *Wisdom* are wholly unrelated? By no means. Does it mean that *Intelligence*, *expe-*

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rience and learning count for nothing in the Great "*School of Wisdom*"? God forbid!

What, then, is the key to this remarkable paradox?

Let me see if I can unravel the tangled skein of thought that has become twisted and knotted through the mental handling of many careless Intelligences.

Nature, in all its varied and manifold aspects, represents but the objective manifestation of *Intelligence*.

Intelligence, throughout all its objective manifestations and activities, is working toward the accomplishment of some definite intent and purpose.

Reading the intent and purpose of that *Intelligence* in the language of its accomplishments and results, its message is clear, definite and certain.

Its purpose is the Individualizing of Intelligence through an infinite number and variety of differentiated forms, and the evolution of each Individualized Intelligence to its highest degree of Individual Unfoldment and Growth.

In the accomplishment of this purpose, Na-

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ture employs the Constructive Principle in Individual Life.

The human form and the human Intelligence represent the highest expression of Individualized and evolved Intelligence upon this planet of Earth—up to this present time—so far as we are able to read “Her secret meaning in her deeds”.

In the process of Individual Unfoldment and Growth of Intelligence, Morality came into existence synchronously with the appearance of the human form and Intelligence upon the planet of Earth.

Morality, however, expresses itself by conformity with the Constructive Principle of Nature in Individual Life.

But there is also a Destructive Principle of Nature in Individual Life.

These two Principles are directly opposed to each other in their effects upon the Individual Intelligence.

The Constructive Principle builds up the Individuality and increases the degree of Intelligent Unfoldment. Because of this fact it is recognized as the Principle of *Right*, in Individual Life.

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The Destructive Principle tears down the Individuality and reverses the process of Intelligent Unfoldment. Because of this fact it is recognized as the Principle of *Wrong*, in Individual Life.

This is the method and process by which man came to know the meaning of "*Right*" and "*Wrong*", and to recognize the one as *good* (for him) and the other as *bad* (for him). By this means also he came to know himself as a creature of the Moral Law, and irrevocably bound by his knowledge of *Right* and *Wrong*.

In due course of experience and time, man came to know that he could either obey the Law of *Right* and thereby aid Nature in the process of his own Individual Unfoldment, evolution and growth, and increase the joy of life and living; or, he could align himself with the principle of *Wrong* and thereby hinder his Unfoldment, evolution and growth, and decrease the joy of life and living.

From that time forward he came to realize that the only real value of his *knowledge* was in the fact that he could apply it to his Individual good and greater happiness.

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He could likewise use his powers to the same ends. He could use them in conformity with the principle of *Right*; or he could use them in conformity with the principle of *Wrong*. In the one case he supplemented Nature in her effort to further his evolutionary Unfoldment and growth; in the other he thwarted Nature in her evolutionary effort in his behalf. In the one instance he enhanced his own personal enjoyment of life and living; in the other he hindered it.

In conformity with these facts, conditions and principles, the Great School has formulated its own definition of *Wisdom*:

The right application of knowledge and the right use of power.

In this definition the term *right* must be understood to mean *constructive*. It is employed because it is so Universally understood and accepted as a word with a moral significance. It lifts the entire concept of *Wisdom* to the plane of *Morality*—which is the keynote of the definition.

It will now be easy to understand that knowledge alone is not *Wisdom*. Its only pos-

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sible element that can make it a definite factor in *Wisdom*—is its *application*.

One may possess but a limited supply of actual knowledge, and yet he may be a man of real *Wisdom*, if he applies his knowledge constructively and in conformity with the moral principle of *Right*. He thereby becomes a co-worker with Nature in her effort to bring him to a high degree of evolutionary Unfoldment and development.

At the same time, he may possess a vast store of definite knowledge, and yet be utterly lacking in real *Wisdom*. This is because he may lack either the power or the desire, or both, to apply his knowledge constructively and in conformity with the fundamental moral principle of *Right*.

He may possess the most phenomenal *Powers*, and yet be utterly wanting in *Wisdom*; because he may, deliberately or ignorantly, misuse every power he possesses. He may devote his powers, destructively, to wrong ends.

The greater his knowledge and the more exalted his powers, the more destructively he may apply the one and use the other—and

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hence, the further he may lack the essential elements of true *Wisdom*.

It has been said—"A little knowledge is a dangerous thing". Is this necessarily true? It depends, does it not, upon the manner in which it is applied? A very small amount of knowledge may be made to accomplish constructive results beyond the ability of man to estimate.

It is equally true that vast knowledge may become infinitely more "dangerous" when applied to destructive purposes and wrong ends.

A vast store of definite knowledge may become a power for unlimited *Good* or unlimited *Evil*. If rightly applied it is a power for unlimited *Good*; if wrongly applied, it becomes a power for limitless *Evil*.

The appalling thing is the fact that it is for each Individual to determine the fruits of his own personal knowledge: That he may make the fruits of his knowledge either good or bad, bitter or sweet, delicious or unsavory, nourishing or poisonous, constructive or destructive—solely by the manner in which he *applies his knowledge and uses his powers*.

When we take into account the further fact

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that there is an irrevocable *Law of Compensation* overshadowing every one of us, every instant—demanding of us an accounting for the manner in which we apply our knowledge and use our powers—the supreme value and importance of *getting Wisdom* becomes overwhelmingly apparent, even to the dullest of us.

The fundamental purpose of the Great School has ever been "*The right application of knowledge and the right use of power.*"

It has recognized, and definitely proven the fact, that knowledge is ever and always accompanied by Personal Responsibility; and likewise, that the greater the knowledge the greater the responsibility.

Knowledge is forever accompanied by the responsibility to use it constructively—which means consistently with the fundamental Principle of *Right*.

The accumulation of definite information and the acquisition of exact knowledge constitute the initial steps which all must travel who hope to arrive at the *goal of Wisdom*.

The importance of knowledge, therefore,

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must not be overlooked nor minimized. It constitutes the first consideration of every Individual who enters upon the pathway that leads to Individual Happiness.

It is only by converting his knowledge into *Wisdom* that he makes the final demonstration and proves the Law.

No man will ever reach the goal of *Happiness* through the accumulation of knowledge alone—nor through the acquisition of the power which knowledge alone can give him. He must *prove his Wisdom* by the right application of his knowledge and the right use of his powers.

APPLICATION

1. Make a careful analytical study of the modern lexicologists who are generally accepted as authorities throughout the English speaking world, and it will disclose to you the fact that *Wisdom*—as generally defined, considered and employed — does not rise to the level of *moral principle*.

2. Study the following expressions carefully, and ask yourself what the word "*Wisdom*" means in each expression. Wherein is there a difference, and what is it?

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- (a) "Moses was learned in all the *Wisdom* of the Egyptians."
- (b) "Solomon was a man of great *Wisdom*."
- (c) "There are those who tell us that the Vedas are an epitome of the *Wisdom* of the ages."
- (d) "He is a youth of *Wisdom* far beyond his years."
- (e) "The *Wisdom* of silence is often greater than the *Wisdom* of much speaking."

3. When you have covered the subject fully, begin a careful study of the following list of words, to determine which, if any of them, enter into the *aggregate* meaning of *Wisdom*. Take any given word in the following list and subject it to the following inquiry:

- (a) Does its meaning enter into, or constitute an essential element of *Wisdom*?
- (b) Does *Wisdom* cover or include its meaning, or any part or phase of it? If so, how; in what way?
- (c) *Intelligence, comprehension, understanding, sagacity, acuteness, acumen, subtlety, perspicacity, discernment, judgment,*

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discrimination, reason, cognition, thoughtfulness, knowledge, experience, perception, unprejudice, impartial tactfulness, diplomacy, truth, righteousness, courage, independence, skill, intellectual, intuitive, discretion, prudence, logic, Consciousness, Will, action.

(d) By the time you have covered the ground above suggested, you will begin to realize something of the significance, import and meaning of *Wisdom*.

4. After having fixed in your Consciousness the scientific meaning of "Wisdom" as a Moral Principle, make it a part of your daily life:

- (a) To increase your Knowledge.
- (b) To make a right and practical Application of that Knowledge.
- (c) To so use all your Power as to make a Right Use of it, and
- (d) To thereby exemplify *Wisdom*.

CHAPTER IV

COMPENSATION

There can be not the least possible doubt that one of the most vitally important discoveries ever made by science is that there is in Nature a definite, specific, established, Universal and immutable *Law of Compensation*.

This Great Law was first sensed, and later discovered, by the School of Physical Science.

And yet, even in its earliest efforts to define the fundamental Principle of Nature back of the scientific concept and formulate into definite expression the "*Law of Compensation*," they were driven to the use of terms and expressions which, of themselves, gave to the Great Law a distinctly *Ethical* significance, far above and beyond the limitations or the application of exclusively physical facts and physical processes. They said, for instance, that "*Nature demands full compensation for everything she gives.*" She "*exacts full payment*" under all conditions. She de-

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mands her "Pay," and "*what she demands she collects.*"

A definition is here formulated that will express scientifically the meaning of the Great Law, as it applies to the *physical* side of Nature; for it was on the plane of physical science alone that the Law of Compensation was first discovered:

"The Principle and the Process, in physical Nature, which govern the *Conservation of Matter* and the *Conservation of Energy*, whereby Nature demands and receives—as her *compensation*—a full *equivalent* for the matter she employs and the energy she expends in each and every *transmutation she effects.*"

She demands no *more*, and will receive no *less* than a *just equivalent*. Physical science has determined with absolute certainty, that this is one of Nature's fundamental *Laws of Physics*. It is Universal in physical Nature. It runs throughout its every manifestation. In each and every movement of physical matter, whether it be that of the most infinitesimal particle, or the movement of the largest planet in the Universe, there is, and must ever

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be an expenditure of physical "*energy*." But wherever physical movement (motion) occurs, the *Law of Compensation* is in active operation and this Law is obeyed with absolute precision throughout the entire physical Universe. Wherever physical matter exists there is physical motion, because every atom of physical Nature is in motion. Wherever there is motion there is the expenditure of physical *energy*. Wherever there is the expenditure of physical energy, the Law of Compensation demands that it must be *paid* for to the uttermost.

In every chemical reaction there is an expenditure of enormous energy; but, in strict accord with the great Law of Compensation, every ounce of such energy is "conserved" and *paid* for in strict conformity with the Principle.

Let us consider the Great Law, from the viewpoint of its practical application to *everyday life and living*. This is the field of its most vital significance. This is where there is much difference of "*opinion*."

Some friends were considering the subject of "*Compensation*," and the following ques-

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tion arose: Suppose A. borrows from B. \$1000. B. is wealthy and quite able to lend the money, and A. is in real need of its temporary use. What sort of *payment* will satisfy the demands of the Law of Compensation?

One answered: "The Great Law does not demand "payment in *kind*." It is satisfied with a perfect *equivalent*... Being entirely *impersonal* in its attitude, if A. delivers \$1000 worth of potatoes to C. who *needs* them, this fully satisfies the Law, and the account is squared. The fact that B. is wealthy and does not need payment—either in kind, or in equivalent—removes him from consideration. The fact that C. needs the equivalent in potatoes, entitles him to *receive* them from *somebody*. The fact that A. owes *somebody* \$1000—or its equivalent—entitles him to discharge his debt by giving an equivalent to C. who *needs* it."

Do you see anything wrong with this logic?

Another said: "But what about B.? Hasn't he any rights in the matter at all? And if he has, what are they?"

A third suggested: "Who is to determine

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the *assumed* fact that C. is in actual *need*? And by what *method* is his need to be determined, to keep within the meaning and purpose of the Law?"

Yet another, in support of the position of the first one, argued: "We are all of us but the instruments of the Great Universal Intelligence—the Great *Source* of *All*. In whatever we do, we are but the instruments the Great Source uses to balance the process of Giving and Receiving, so that its *Law of Compensation* will be satisfied. In other words, Nature only uses us as a *means* to accomplish her *ends*. And whenever Nature—or the Great Source of *All*—is satisfied, it is not for us 'instruments' to question the means, the methods or the processes employed."

Do you see anything wrong with this logic, or analysis?

Whatever *You* may think of it, there can be little doubt that B.—who was good enough to lend A. the \$1000—would find it rather difficult to follow you. He would find it still more difficult to content himself with the idea that he has no rights in the matter *as an Individual Intelligence*. It is not likely that he has

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“evolved” to a point where he can look upon himself merely as one of Nature’s “instruments”—without the element of personality—being made use of, as a sort of mechanical tool—by which Nature carries on her “Adjusting Department” under the *Law of Compensation*. He might also have some difficulty in “being cheerful” and “looking happy,” or “smiling” while he stood aside and observed A. taking a “receipt in full” from C. to balance A.’s obligation to B. for that original \$1000.

Nor does it seem probable that, under our present social and political system, even A. himself could voluntarily dismiss all sense of personal obligation to B. for that \$1000 without feeling several real “qualms of conscience.” One can imagine the troubled expression of doubt that comes into his face as he sees B. standing there watching him accept from C. that “receipt in full.” Then it occurs to him that he should at least have B.’s approval. He goes over and hands the receipt to B. who examines it and then inquires: “What has this to do with *me*? Where is my compensation for the \$1000 I loaned you? I hold your

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note here for that amount. And it has not been paid. Is not that true?"

"Yes, that is correct; but you are wealthy and do not need the money; and C. did need the potatoes . . ."

"Hold on, my friend, just a moment. How do *you know* that I do not need that \$1000? And how do you know that C. actually *needed the potatoes*? I make my living by lending money. C. makes his by selling potatoes. To *lend* money I must *have* money to *lend*. Just so in order to sell potatoes, C. must have potatoes to sell. But my need for money to lend is just as great as his need of potatoes to sell. Furthermore, where did you get your right, or authority, to determine the question of his and my respective needs? It seems to me, my friend, that you have assumed a great deal in connection with this matter."

The foregoing will get the problem clearly before us for consideration; and it is one that deserves our most serious consideration, because it involves the entire subject of the Law of Compensation, as well as the duties, responsibilities, obligations, rights and relations of the Individual thereunder.

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It does not seem possible that in this modern, progressive, rational and scientific age, there is even *one* Intelligent Individual who has any real doubt concerning the *fact* of his own Moral Accountability and Personal Responsibility. Nor does it seem possible that anyone should be in doubt as to the *degree* of his Moral Accountability and Personal Responsibility. For, if he is morally accountable and personally responsible—as we all know he is—then he knows that it is because he has *Consciousness, Will, Desire and Choice, Reason, Discrimination, Self-Control, Personal Responsibility and Conscience* which makes him *know* that there is a fixed obligation upon him to do the things which his Conscience and Reason tell him are *Right*, and refrain from doing the things they tell him are *Wrong*.

In this case there can be but one measure for the *degree* of his Moral Accountability and Personal Responsibility, and that is the degree of his knowledge and the degree to which he is able, of his own free Will and Accord, to exercise these faculties, capacities and powers of the Individual Intelligence.

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We all know that, in our normal condition, we *do* exercise these faculties, capacities and powers constantly, and independently of what our fellows may be doing, saying or thinking.

In fact, it is just because of this knowledge that, wherever Society exists, there is a universal understanding and assumption that, in our *normal* state and condition, we *do* exercise these faculties, capacities and powers *independently*, and that, by reason thereof, we are Morally Accountable and Personally Responsible beings.

This mutual understanding and assumption enter into, and are a vital part of, the "Social Compact," upon which all Human Society is founded and exists. Without them, the institution we call "Society" would not exist twenty-four hours. If *anything* should occur to destroy our absolute confidence in the Moral Accountability and Personal Responsibility of all normal human beings, the entire "Social Structure" would crumble into dust within the fraction of a second; for, the fact that we can, in our normal state and condition, be made to account to each other and to Society for every breach of the Social Com-

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pact, of which we are guilty, is the *Vital Element* of the Social Compact upon which the entire superstructure of Society rests. Eliminate this Vital Element, and every "Social Prop" is instantly destroyed.

According to the teachings and findings of The Great School of the Masters, the Law of Compensation applies to, and runs through, not only the human institution called "Society," but throughout the entire Moral Universe. In its relation to the *Moral Order of the Universe*, and the fundamental Principle of *Morality* back of all Individual Unfoldment, there are the following distinct phases of the Great Law, each of which involves a Moral Obligation upon every normal human being:

He must *Pay for Everything he Receives*.

If the thing received by him comes from one of his fellows, he must pay directly to the *Individual from whom he Receives*—wherever this is possible.

He must pay his debt *in kind*—wherever this is possible, and the obligation has not been modified by mutual consent of the parties in interest.

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Wherever it is *not possible* for him to *Pay in Kind*, his obligation binds him to pay *An Exact Equivalent*—which his creditor is morally bound to accept.

Wherever it is *not possible* for him to discharge his debt during his physical lifetime, his Moral Obligation continues in the Spiritual World, and the Great *Law of Compensation* binds him to pay to his creditor, in *that* world, an *Exact Equivalent*—if that be possible.

Wherever it is *not possible* for him to discharge his debt—to his own Individual creditor, after passing into the Spiritual World, then the great Law of Compensation binds him to render an *Equivalent Service* to some *other* Individual who is in need and justly entitled to receive such help. This satisfies the Law, as between *him* and *his own Individual creditor*. But it transfers to the *new debtor* the Moral Obligation to *Compensate* the original creditor, if this be possible. If it is *not possible*, then the new debtor has the same moral right to discharge his debt by rendering an equivalent service to someone who is in need and entitled to receive the help.

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This again transfers the debt to the last debtor. The problem now becomes an “endless chain”—until the original creditor has been paid, and the Law of Compensation has been finally and fully satisfied. Just when, where and how this final consummation is achieved, does not seem so vital to us as does the simple *fact* that, in the wonderful economy of the Moral Universe, the *Law of Compensation must be satisfied, and every Individual Debt must be paid in full, either in Kind or Equivalent.*

This great, fundamental *Fact of Nature* is the thing that most vitally concerns each one of us. Out of this *fact* grow a number of others, either direct or subsidiary, which *you* as well as I should face and, at the same time, feel a sense of profound gratitude that the door of *Definite Knowledge* has been opened to us and that we are permitted to enter and share with the Great Friends in the Knowledge that will “*Make Us Free*” from the burden of *Unpaid Debts*, as rapidly as we are ready and willing to comply with the demands of the great Law of Compensation:

Under the Moral Order of the Universe,

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you and I are bound by the Law of Compensation to Pay, and Pay in Full, even to the uttermost, every debt we owe.

The Law applies to all the planes and conditions of life.

We must *All* pay—and we must pay *All*. There are no exemptions. The greatest, as well as the least among us must *Pay*. All the ingenuity of the people of earth and the power of the Masters combined cannot cancel the smallest debt of the smallest debtor, nor the largest obligation of the greatest benefactor. *All* must pay. There is no “Board of Arbitration” before which to protest any debt. A Law of Nature is never subject to the caprices of Men. It is fixed and immutable.

In the realm of human society where we, as Individual members thereof, recognize the Moral Law, we know that we have the power to bind each other—by mutual agreement voluntarily entered into. Wherever we do so bind each other, we recognize this personal bond as of primary importance. Because of this we dare not assume that we can discharge any personal debt or obligation by passing the

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compensation therefor to any other Individual, however needy he may seem to be.

Our obligation to a fellow human is as much a part of the Moral Law of the Universe as is our obligation to the Great Intelligence.

Your business is to *Pay Your Debt*; and you cannot pay your debt by *ignoring* it. Help the *needy* all you *can*, but never at the expense of one who has helped *you* in the hour of *your* need, and thereby becomes your legal or moral creditor. Your function is not to *divert* but to *Pay*. After discharging your own obligation, if you have anything left with which to do so, it is your privilege to relieve the needs of your fellows to the full limit of your abilities. Whenever you make a gift of that which is not *Yours to Give*, you commit an offense against the Laws of both *Nature* and *Man* and in either case the penalty, under the *Law of Compensation*, is severe; and whosoever invites it must *Pay*.

Let us now cross over from the world of physical matter into that of *spiritual* matter. Let us follow the operation of the same great Law. In the world of Spiritual Nature we

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find that we are in a material realm differing in character only in the fact that the Individual particles of which spiritual matter is composed, are almost infinitely finer, and the rate of vibratory activity among the particles is so much greater that it is impossible to measure it by physical instruments at all.

But here, in this finer world of spiritual material, we find that the same laws and principles govern. Indeed, they seem to be only a natural extension of physical laws and principles, but raised to a degree of refinement and an intensity of vibratory activity to correspond, with absolute exactness, to the state and condition of this higher and finer world of matter.

As might be expected, we find also that the same Law of Compensation operates here, in the spiritual world, with the same certainty and precision that it does in the world of physical matter. It is just as exact and just as exacting.

Now let us return to the physical world, and trace the same great Law as it manifests itself in the realm of *Morality* in *Human* activities and relations.

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To the Individual who *voluntarily* lives a life of scientific Morality, Nature promises a Definite Reward. She promises him an absolute *equivalent* — in *Constructive Self-Unfoldment* (Individual Growth) — for every ounce of energy he consumes in his *Personal Effort* to live a life of Morality.

In the world of *Morality*, the formulary of the great Law works itself out along the following lines: The Individual student of psychology who is striving for Self-Mastery, knows that Morality is at the foundation of all Self-Unfoldment, and that Self-Unfoldment is the very basis of Self-Mastery. He knows, therefore, that his first step toward Self-Mastery is added Self-Unfoldment and Individual Growth. He therefore says to Nature: "Give me greater Self-Unfoldment, because I *must have* it if I am ever to achieve Individual Self-Mastery."

Nature replies: "Very well; but, as you know, I am not a philanthropist. I am willing, however, to give you all the Self-Unfoldment and Individual Growth you want, but only on condition that you *pay* for it. It would not be right to either of us for

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you to receive something for nothing. You would not understand nor appreciate its true value. Hence, the only way you can obtain it is to *pay* for it; and the only way you can *pay* for it is to give its exact *equivalent* in something whose value can be determined absolutely."

"What can it be?"

"The energy which you, as an Individual Intelligence, must consume, or expend, in your Self-Unfoldment and Growth, necessary to constitute a perfect equivalent for the development of Self-Mastery—the thing you desire. Self-Unfoldment and Growth of Individual Intelligence, are absolutely dependent upon *Personal Effort* directed to that end. Personal Effort is a process of Individual Intelligence and results in the expenditure of energy generated through the Soul Life Element. This energy, generated through the Soul Life Element, and accelerated by Personal Effort of Individual Intelligence, is a perfect equivalent for the growth of the Individual Intelligence which is back of Self-Mastery. Hence, if you are willing to pay the price in Personal Effort,

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you can have all the Self-Unfoldment and Individual Growth you want.

"In the realm of values pertaining to Individual Intelligence every human is invested with certain faculties, capacities and powers which make him free to choose whether he will *pay* for what he wants, or not. The same is true in *your* case. You *want* enough Self-Unfoldment to enable you to exchange it for Self-Mastery; you may have it *if* you will give in exchange a scientific *equivalent* in the Personal Effort that means *Energy* expended by Individual Intelligence. It is now for you to determine whether you accept the offer. If you decide to do so you can proceed whenever you are ready, to give the necessary Energy demanded as an equivalent. And it is one of the requirements of the Law that you '*pay as you go*'. This means that you may have the Individual Growth you desire, just as rapidly as you *pay* for it with the necessary *Energy*—but no faster.

"On the other hand, if you decide not to pay the price, nor put forth the necessary Energy to *earn* what you seek and must have, if you ever attain Self-Mastery, then you can

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go your way—and *take the consequences*. This means that just so long as you are unwilling to *pay* you will never receive that which alone can enable you to achieve Self-Mastery. So long as you refuse to *pay the price*, just so long will you fail to accomplish the Individual Growth on which alone Self-Mastery is possible.

“But herein is one point that you should know and never forget for an instant: There is no such thing as a ‘*static condition*’ of the Individual Intelligence. It is always in a state of activity, or motion. It is always *going somewhere*. If it is not going forward along the path of Constructive Self-Unfoldment and Individual Growth, it is going backward along the downward path of devolution and destruction.”

When you analyze the problem more carefully, the things which Nature has said mean that if you ever achieve Self-Completion, Individual Completion and Happiness, you can do so only by traveling the one and only Path that leads to Happiness. There is absolutely no other Way. There is no method or process whereby you can ever evade or

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avoid the demands of the Law of Compensation. Here is where all the wealth of the physical Universe cannot avail to mitigate the rigors of the Law one iota. This is because you are not permitted to offer any substitutes. Neither can you employ an automobile, airplane, or other mechanical device, because you are too indolent to make the necessary effort yourself. It is *your* feet, and yours *alone*, that can carry you over the Path to Happiness. It is *your* Personal Effort and Energy *alone* that must propel them. You cannot evade or avoid the Great Law. Only he who travels the Path, of his own free Will and accord, and by the exercise of his *own energy*, will ever arrive at the goal of Individual Self-Mastery. The sooner you get this fact so deeply planted in the soil of your Being that nothing in all the Universe can uproot it, the earlier you will find yourself making definite progress along the road you desire to travel and approaching the goal of your worthy desires.

You are a free moral agent under the Great Law. Nobody in all the world can *compel* you to travel either of the two Roads

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indicated. It is your own voluntary choice alone that must determine the path you travel. There are but the two Roads. You must travel one or the other of them. You cannot travel *both at the same time*—any more than you can travel North and South, upon the physical plane of earth, at the same time, or travel around a tree in opposite directions at the same time. It is simply one of the physical impossibilities.

In just this far you are under compulsion of Nature: Since you cannot *stop* and *refuse to "travel"*—and since you cannot travel two directly opposite roads at the same time, Nature makes it necessary for you to *choose*. Here are the two roads before you. One leads Northward to the Land of Darkness, Devolution, Destruction and Death. The other leads Southward to the Land of Sunlight, Self-Completion, Individual Satisfaction and Self-Supremacy. *Choose!* It is clearly within your *power* to choose either road—but *you must choose*. And, in making your choice, as an Individual Intelligence, having the facts of Nature in mind, you should be impelled by its knowledge of the logical results to follow

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from either choice. It would seem that the Constructive Road to the South, however difficult and rough to the bare feet of the traveler, would be the inevitable choice of every Individual who could distinguish between Constructive and Destructive, Happiness and Unhappiness, Light and Darkness, Life and Death, and what these mean to the Individual Intelligence.

And yet, we have the assurance of the Great Friends, and of the Great School, that the Road to the North has exercised its fascinating charm over the Intelligence of many a traveler. With the consequences clearly in view, many an Individual has deliberately chosen the Road to the North, and has suffered the penalties of the Great Law of Compensation—*because they were inevitable*.

Those who receive that which is not justly theirs are but fixing upon themselves a burden of *Debt*, for *They Must Pay in Full* for whatsoever they receive. Let them not deceive themselves by the thought that they have received something for nothing, for this is not true; for, whether it be here and now or in the Spiritual World and then, the time

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will come—so surely as the day shall follow the night—that they *Must Pay*; and the farther off the day of reckoning, the more difficult become the terms of payment. Let not your selfishness deceive your Conscience; for you cannot evade nor avoid the Great Law. *You Must Pay.*

But look up, and let not your heart be troubled; for, while it is true that, under the great *Law of Compensation You Must Pay, and Pay to the Uttermost*—nevertheless, the same Great Law guarantees to *You* that you also shall *Receive* a just reward for every benefit you confer upon your fellows. Hence, while it is inevitable that *You Must Pay*, it is just as inevitable that those who owe *You* must also *Pay*. They can no more evade or avoid the Law than *You* can. Hence, you are in nowise injured, for the *Receiving* must ever balance the *Giving*. This is but the other side of the same Great *Law of Compensation*. It is the *Law of Individual Life*.

The ultimate purpose of the Great Creative Intelligence with reference to the Destiny of the Individual Intelligence, may not be within the clear vision of our present understand-

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ing. Hence, it is not for us to judge our fellows who elect to follow a different road from that we choose as Individual Intelligences; they are but exercising the capacities and powers with which Nature, or the Great Creative Intelligence, has invested them. It is only for each of us to make our own Individual Choice—and may the Great Father, the Great Friends of the Friendless and the Helpers of those who need, help us to choose wisely, and refrain from judging those who choose differently.

Therefore, go on, dear Friend, casting your Bread upon the Waters, for you will surely “find it after many days.”

APPLICATION

1. Before you arise in the morning, compose yourself in silent consideration of the Great Law. Let its vital meaning and significance sink deep within your Consciousness.

2. Think of it now, not as a burden, but as a great beneficence—if you only treat it justly. *If* it has ever been your habit to lay out your day along the lines of Selfishness or Greed, make this the dawning of a *New Day* in your own *Evolution and Growth*. Instead

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of devoting your thoughts, and later your endeavors, to obtaining whatever you *can*, and *all* that you can, from your fellows, turn now your thoughts, desires and contemplations to making this a day of *Giving* instead of *Receiving*.

3. Let your vital purpose and endeavor be to see how far you can go toward *paying your just debts*; for you need not doubt that this *determined Attitude* on your own part, will inspire many another to emulate your example and, in so doing, bring back to *You* some of the rewards which the Great Law holds in store for you. As you *Give* so shall you *Receive*. Therefore, plan a *Day of Service*, for in this you are establishing a "*Credit Balance*" with the *Moral Order of the Universe*. Your "*Bread*" will come back to you, so surely as the seasons shall come and go—so surely as the birds and the flowers shall come to herald the approach of Spring.

4. At night, review the day. Consider how many debts or obligations you have discharged. Note how many you can recall that you *might* have paid and wiped from the *Trestle Board of Life*, but did not. Then

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sleep in peace, resolved to make the new day one that will do credit to your Intelligent understanding of the Great Law.

5. With Joy, lift your thoughts to the Great Father, or the Great Friends. Ask them to be with you and strengthen your Courage to *Live the Life of Service* that shall make you a beneficent influence among all with whom you meet. In this you are not demeaning yourself, but opening the *Door* to the most wonderful friendships life, here or hereafter, can ever bring to you. *Make Yourself Worthy of Them, and they Will Come to You.*

6. In all the days of this, your earthly life, carry this inspiring concept: "In the great, eternal *March of Destiny, my own will come to me. What I have earned is mine; nor Time, nor Tide, nor Men, nor Gods can keep my own from me.*"

CHAPTER V

TOLERANCE

Tolerance: The attitude of Individual Intelligence which recognizes, acknowledges and respects the natural rights, privileges, prerogatives and liberties of all mankind.

A careful study of the definition will make clear the fact that an Individual Intelligence may *recognize* the natural rights, privileges, prerogatives and liberties of all mankind without being *Tolerant*. In other words, it requires something more than mere *recognition* of such rights, etc., to constitute *Tolerance*.

There must be also an *acknowledgment* of their justice and right.

But one may both recognize and acknowledge the natural rights, privileges, prerogatives and liberties of all mankind, and still fail to exemplify real *Tolerance*. The Individual who exemplifies Tolerance must not only recognize and acknowledge such rights,

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privileges, prerogatives and liberties as *facts of Nature*; but he must, in addition thereto, have a deep and abiding *respect* for them. He must hold himself bound by a most solemn obligation to *honor and respect them in all mankind*.

If asked the question: Do you believe you exemplify Tolerance toward all your fellows? —it is safe to assume that a majority of both men and women would answer in the affirmative. And yet, when the *Attitude of the Individual Intelligence* is analyzed and laid down beside the foregoing definition, it would be found that one or more of the elements of real Tolerance do not exist.

Suppose you are engaged in a difficult and important work which you feel yourself obligated to finish. To do so, you must have your time free from interruptions; and you must also have your rest and sleep, to generate and conserve your vitality and strength for the task.

You have a neighbor who is a musician, and who has a large and very loud piano; and he plays it every night until long after midnight. His house is so close to your own that

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you can hear every tone, and he keeps his windows open, thus intensifying the sound to you. The natural result is that you spend most of your nights trying, without success, to rest and sleep. You finally grow into the mental Attitude of impatient condemnation of him, and you feel that you could take pleasure in seeing him suffer some sort of mishap that would deprive him of his ability to play his piano. If he should suffer the loss of both his hands, you would find it difficult to sympathize very deeply with him.

But, after all, it is very evident that he obtains pleasure from the playing of his piano. In doing so he is only exercising his inalienable right to pursue happiness; and this is one of the privileges guaranteed to him by the constitution of our government. What right have you to interfere with him in the exercise of that privilege?

Would it not be much better and more consistent for you to turn your attention and your efforts to the business of exercising the character of *Self-Control* that would enable you to go off to sleep, regardless of his musical pursuit of happiness, calm your ruffled nerves,

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and get the rest you so much need, and leave him to the enjoyment of his piano?

You can do this, if you set yourself the task, and without in the least disturbing your neighbor in his "pursuit of happiness." Furthermore, in following that course you would be exemplifying and practicing *Tolerance* toward your neighbor. Moreover, you would be gaining something of inestimable value to yourself, namely, the power of *Self-Control*.

A writer has just such a neighbor, and he has allowed himself to be annoyed and disturbed during the greater part of many nights; *until* he arrived at the conclusion that his annoyed and disturbed condition was his own fault, and due entirely to the fact that he had failed to exercise the degree and quality of *Self-Control* that would enable him to calm his ragged nerves into the relaxed and wholesome condition of restfulness that would enable him to go off to sleep, in the very midst of the music, and actually transmute the music into a veritable lullaby to make him sleep all the more soundly. Since then he has had no trouble whatever, has slept and rested peacefully; and has not, even in

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thought, interfered with his neighbor in his earnest and persistent "pursuit of happiness."

Suppose the writer had followed his impulse, and had called the police department, made a complaint against his neighbor, and asked the police to suppress the nuisance. He would have stopped his neighbor in his "pursuit of happiness," would have confessed thereby that he was not sufficient master of himself to control his nervous irritability. He would also have lost the opportunity to exemplify and practice Self-Control until he had gained the mastery over his nervous sensibility; and would have permitted his emotional nature to control *him*.

But you are ready to protest that no man has the legal or moral right to disturb his neighbors during the hours of the night when they need their sleep and rest. Very true. The city ordinances would have justified the police in calling on the neighbor and compelling him to desist from playing his piano after 10 o'clock at night. This would have made it possible for the writer to get his sleep and rest, without the necessity of exercising Self-Control at all. At the same time, it

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would have deprived him of the necessity for cultivating his power of Self-Control, and of thus establishing his power of Self-Mastery.

The probability is that he would have incurred the hostility and dislike of his neighbor, and acquired the reputation of being a "nervous crank." Moreover, it is certain that he would have deprived his neighbor of a considerable amount of real pleasure and enjoyment; and at the same time stimulated unhappiness in the mind of his neighbor.

On the whole, it would seem that here is a case where the exemplification of simple *Tolerance* would solve the problem correctly, and to the real advantage of all parties concerned.

A husband and wife grow critical of each other. Each has acquired certain idiosyncracies or habits of manner that jar upon the nerves of the other. They both give way to their nervous irritability and emotions. In time, if they indulge themselves in their emotionalism, they become very unhappy whenever they are together. Each blames the other; and neither makes any effort to overcome or conceal their distress over each other.

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Under these conditions, it is only a question of time when they will reach a point where they are both in open rebellion at the unhappy conditions. The inevitable end is that a legal divorce finally separates them forever. This is the history of a large percentage of unhappy marriages.

Each will say: "I have done everything possible to preserve harmony between us"—and each will believe it. But the trouble is that neither has done anything constructive to solve their inharmony. If each would simply exemplify the spirit of true *Tolerance* toward the other, their inharmony would disappear like a cloud before the sun. The whole difficulty is in the fact that husbands and wives simply give way to their emotions, regardless of the inharmony they thereby invite and create.

Indeed, it is believed that if the average husband and wife who are divorced on the ground of "*incompatibility*," would practice toward each other simple *Tolerance*, in the spirit of the definition of the Great School, they would soon dispel all their inharmony; and that at least ninety per cent of such di-

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vorces would be avoided; and domestic harmony would be increased accordingly.

It can be said, without exaggeration, that *Tolerance*, as herein defined, is one of the most beneficent virtues of the Individual Intelligence. It has a deeper and more constructive influence upon social and domestic harmony than almost any other single influence.

Let us consider the subject from a more personal and vital angle. You are an evolving Individual Intelligence, seeking to align yourself with the Constructive Principle of Nature, and to cooperate with the Great Law of Individual Life. You know that there are certain things within yourself that are constructive in their effects upon your development; and there are certain other things that are destructive in their effects upon you.

One of the most destructive conditions, known to the Great Friends, is that of *Intolerance*. Wherever it finds lodgment in the Individual Intelligence it paralyzes every effort to advance. It destroys the powers at the foundation of all Constructive Unfoldment. It blocks the pathway that would lead onward

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and upward out of Spiritual Darkness into *Spiritual Light*. It acts as a subtle *poison* in the very texture of the Individual Intelligence, and impels it to sink lower and lower in the scale of Constructive Spirituality.

Hence, every impulse that would impel you to judge a fellow human, or set in motion forces and influences that would tend to injure another, becomes a deadly thing within *yourself*, and begins to gnaw at the very foundation of your *Character*. It begins to destroy the Vitality and Constructive Energy upon which you must depend for your power to climb the pathway of Evolution, and finally to attain to the power of Self-Mastery. You can never overcome the downward pull of Universal Gravity, so long as there is that within your Intelligence which would lay a stone in the pathway of another Intelligence in its upward struggle from Spiritual Darkness into Spiritual Light. You can never claim the help of the Great Father or the Great Friends in your own struggle for Self-Mastery, so long as you yield to the impulse to judge any living human being *but yourself*.

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Perhaps there is no single department of human life and thought wherein there is such almost Universal Intolerance as there is in the department of *Religion*. Just why this is so is one of the anomalies of life; because, when the Individual is brought face to face with the proposition, in a direct and unequivocal manner, at least 99 out of every 100 Individuals will admit that Religious Belief is something that no man should judge or condemn. Virtually the entire human race has come to recognize the fact that one of the *Inalienable Rights* of every Intelligent human being is to "Worship God according to the *Dictates of His Own Conscience*." With our *lips* we repeat this truism with as little compunction as we say "Two and two make four." We recognize it as one of the fundamental facts of Nature. Nevertheless, and at the same time, deep down within his own *Intelligence* almost every devoutly religious Individual judges his neighbor, oftentimes his dearest and most devoted Friend, because he does not belong to the same Church, or accept the same religious creed as himself. Nay, it is even not uncommon to hear one man harshly criticise and

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condemn his fellow who presumes to differ from him in point of religious belief. With many this disposition to judge their fellows seems to be as involuntary a process as is that of breathing, or of disliking an article of food that offends the sense of taste.

It seems almost an innate part of a devout religionist to criticise, judge and condemn those who find consolation in a religion that differs from his own. But ask him the pointed question whether he would cheerfully grant to another the same right to condemn *Him* in the same manner and for the same reason, and “it is *different*.” Immediately he will remind you of the unanswerable *Fact* that the Constitution of the United States of America guarantees to every citizen of the country the *Right* to “Worship God according to the dictates of his own Conscience;” that this is an *inalienable* right which all good citizens are bound to *respect*; and that many who would violate this inalienable *Right of Citizenship* in our country should be deported from the country, and subjected to divers and sundry penalties that should discourage him from ever repeating the offense.

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But if you will follow him, you will not have to travel far until you will find him deeply immersed in his favorite occupation of criticising, judging and condemning some hapless Individual who has presumed to give expression to religious convictions at variance from his own.

“O consistency! Thou art a jewel!”

It is here, in the realm of *religion*—the place of all places where one should least expect to find *Intolerance*—that it seems to live and thrive most abundantly.

And here is where *You* (who read this message) should begin your personal work of uprooting one of the most destructive tendencies of your nature—the tendency to *Intolerance*.

Then again: There are those who call themselves *Men*, who find it almost impossible to permit any woman, with whom they are compelled to associate, to give expression to any idea or conviction at variance with their own. There is that within them which rebels and is offended if any woman of their acquaintance presumes to have ideas, draw conclusions, or form convictions, at variance with their own.

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They will lie awake nights in search of ways, means and methods of confounding such women, humiliating them, refuting their convictions, discrediting their ideas, disputing the authenticity of their knowledge, and, in every possible way, making them uncomfortable.

Such men are impelled to their cruel, harsh, discourteous, contemptible, ungentlemanly and puerile Attitude by *Intellectual Vanity*. They have not yet reached a point of Unfoldment where they can recognize anything outside themselves. The splendid possibilities of noble and developed womanly Intelligence and capabilities have not yet dawned upon their limited Intelligence and understanding.

Men of this type make it utterly impossible for men and women to unite in any common undertaking where Intelligence is the basis of their success. They create dissension, misunderstanding, disputes, enmity, contention, discord and unhappiness in all their relations and associations, and make constructive mutual effort utterly impossible.

The marvel of all this is in the fact that such

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men do not *seem* to be able to realize the fact that the entire trouble and cause of discord are in themselves, and not in the women they seek to disparage, belittle and deprecate.

How may men of this type overcome their critical and intolerant Attitude toward the women with whom they associate, and often find it necessary to work?

The way is simple, *Provided* they will just be *Honest With Themselves*. For, if they are honest with themselves, they cannot make a careful, unbiased and honest *Self-Analysis* without uncovering to themselves the *Motives* which prompt them to assume an Attitude of such unreasoning hostility, discourtesy and Intolerance toward women. They cannot fail, if they are *honest*, to recognize the fact that their chief trouble lies in the *Vanity of Intelligence* which impels them to resent the superiority, even the *equality*, of women intellectually. Once they recognize the *cause*, if they have the humility and courage to deal with it like *real* men, they will turn about in their Attitude, extend the hand of true fellowship to their women associates, restrain every

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impulse moved by *Vanity*, and the difficulty will disappear like fog before the sun.

APPLICATION

How shall you proceed to eliminate the evil impulse of Intolerance?

This is not as difficult as it may at first appear—if you will give yourself to the accomplishment, with the determination to conquer your weakness.

1. From the hour you read this lesson let its message sink deep into your innermost consciousness. You will never again utter a criticism, nor be Intolerant of a fellow human, without being reminded of the fact that you are doing a thing that you *Know* to be Destructive to *Yourselves*.

2. The instant you get the reminder, *stop where you are*. Turn your thoughts back upon *yourself*. Say to yourself: "I have no *Right* to criticise or judge another harshly. My *only* right of judgment is that which applies to *myself*. Instead of concerning myself with the lives and affairs of others, I will make another searching examination of *Myself*, to see wherein my own life fails to exemplify the Law of Constructive Unfold-

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ment. And wherever I find myself at fault, I will immediately set about the task of planting my feet once more upon the pathway that leads to my own Constructive Unfoldment and Growth. I will master every evil tendency and conquer every impulse that would do injury to any human being."

3. Take some loyal friend into your confidence. Tell him of your problem. Tell him how you have discovered your weakness and your fault, and that you have determined to conquer it. Tell him that he can help you, if he will. Then get him to promise you that he will join in the effort to help you overcome your enemy. Tell him that you want him to be absolutely frank with you at all times, and whenever he observes you in a critical Attitude or hears you give utterance to any word of judgment or intolerance concerning any other Individual than yourself, he will call your attention to that fact. Assure him that you will accept his reminders in the spirit of true friendship, and that you will not be hurt nor offended by anything he may do or say in his efforts to help you. By thus invoking the aid of a friend you will not only gain a valuable

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ally whose efforts will be of immense service, but you will involuntarily increase your own watchfulness—*Provided* you accept his services in the right spirit and endeavor to profit by them.

4. Another sure way in which you can remind yourself of your own evil habit or tendency is to study the mental Attitudes of your own circle of personal friends. Watch them—not for the purpose of judging them or criticising them—but merely to observe how often, and in what subtle ways, they will give expression to the same weakness and fault. You will be surprised and shocked, no doubt, to find how much of their time and energy are absorbed in the voluntary occupation of criticising and harshly judging their friends and associates. Indeed, this has become so Universal an Attitude among human society that virtually none escapes it. It is like a blight that has fallen upon a field of otherwise perfect wheat. It paralyzes, burns, blights, withers and finally destroys those who yield to its destructive influence and power.

5. The Individual who harbors *Intolerance*, or yields to the habit of *Judging His*

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Fellows, thereby destroys his own Spiritual vision and makes impossible the entrance of Spiritual Light and Vitality. He has closed the door to the higher realms of Spiritual Light and Life and has deliberately turned his face to the North and chosen the road to Spiritual Darkness.

CHAPTER VI

JUDGMENT

The “Social Structure” is founded upon the “Law of Life.” “*Self-Preservation*” is said to be the “*First Law of Life*.” When men and women come together in the community relation, and form what we are pleased to call the “Social Structure,” they do so upon the mutual agreement that each Individual of them will assume and discharge certain fixed obligations and responsibilities to his fellows, and relinquish certain liberties of action, certain privileges and prerogatives—in order that the “Social Structure” *may endure and be of service to all*.

Today we have carried the development of the “Social Compact” to a point where we all recognize the fact that the institution we call “Society” provides, not only for the physical and material necessities and comforts of life, but for the vastly more important things which have to do with our intellectual and

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moral development and well-being. It provides an education for us and our children, and our children's children.

It opens the door of Knowledge to us in every direction, and invites us to enter and partake of whatsoever we find that seems good for us, or which enables us to render service to our fellows who need our help.

To accomplish all this, and vastly more that is yet to come, it is necessary for us to enforce the Social Compact, and see that each Individual fulfills the duties, discharges the responsibilities, keeps faith with his fellows, and otherwise lives his life in conformity with the principles to which he pledged himself, as a member of Society, in the beginning.

Because men and women are not yet perfect, there are always some among them who fail to keep faith with their fellows, who knowingly and intentionally violate their pledge to Society, and endeavor to get ahead by cheating and defrauding their fellow members of Society.

It is to restrain these that we elect Judges whose business it is to see that all who are admitted into the Social Compact, and become

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members of Society, shall conform to the Laws, Rules and Regulations enacted by Society for its own protection and preservation and for the comfort and well-being of all its members, free from prejudice and injustice. But, in the performance of his judicial duties and responsibilities, the Judge acts as a "Judge" upon whom the business of *Judging* is a fixed responsibility. With him it is not a personal matter. He may Judge a member of Society guilty of murder, and condemn him to death, upon the evidence and the law, with no feeling whatever of hate, ill-will, condemnation, or even criticism. He may even do all this while he is moved to pity and sorrow for the condemned. He may even wish that his duties and obligations to Society would permit him to say to the criminal: "Go, and sin no more"—as did the Master Jesus. But he is chosen to his office as "Judge" that he may protect Society from the disintegrating and destructive influence of evil, and preserve its very *Life*. Hence, he *must* Judge, and he *must* punish the guilty. He has no choice. Otherwise the foundation of Society would crumble away, and the superstructure

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would fall in ruins to the earth. Honest men and women would have no protection against the evil machinations of their unworthy fellows, and the entire Social Structure would disintegrate, and the unrestrained evil in men and women would inaugurate a reign of ruin and death to all who opposed them.

But, *You* are not a "Judge." *You* have not been *employed* to *Judge* your *fellows*.

The Judgments *You*, as a member of Society, are prone to render against your fellows, *are no part of your duty or responsibility to Society or to anyone whomsoever*. They are no part of your Social Compact. You *Judge* them of your own free will and accord. You *Judge* them because you *want* to, and not because of any need or demand upon you. You *Judge* them solely because it *gratifies* you to condemn those you assume to be your inferiors—and *not* for any possible *Good* your Judgment may accomplish. In fact, you *Know* that such a voluntary and unasked Judgment as *You* render, serves only to create enmity, ill-will, resentment, condemnation and disgust in the mind of the Individual you *Judge* as well as in the mind of every other just In-

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dividual. You know that it does not inspire admiration or respect for you in the mind of anyone whomsoever, much less in the mind of the Individual you Judge.

Hence, from every aspect of the subject, *your Judgment* of your fellow immediately sets in motion nothing but evil, harmful and destructive forces and processes. *You* thereby become not only a *destructive element in Society*, but a positive *danger to the Social Structure of which you are one of its active units*. You become a positive *Poison* within the body of the Social Organism, and your influence, if permitted to go unhindered, will do what any intense and subtle poison will do to the physical body of its victim. In due time, it will bring destruction and *Death*.

To render a *just Judgment* of your brother or fellow, you must first *Know with Absolute Certainty* what is *Right* and what is *Wrong* concerning the *subject* of your Judgment. Who among you is there who knows, with absolute certainty, the right or the wrong of any other man's Life, conduct, or course of action? There is *Not One*.

To render a *just Judgment*, you must *Know*,

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and *you must have in mind at the time*, every fact, every influence, every impulse, every motive, every conscious purpose, every condition—both internally and externally—which had any part in determining the course of action followed by the one you Judge. With your present limitations of Intelligence and wisdom, do you believe, for one instant, that you can qualify as a "*Just Judge*"?

Not long ago a friend of mine gave utterance to a very harsh and gratuitous Judgment concerning another friend of mine. I know both of these people very well, and I have a deep affection for them both. I believe they are both far more honest and sincere than the great unregenerate majority of mankind; and I verily believe they both are trying, earnestly and sincerely, to make their lives a living exemplification of the principles they have come to accept as true.

The friend, in this case, who uttered the harsh and critical Judgment, is a great, strong, fine, manly, but gentle and kindly Individual. He is the father of a lovely family of children of whom he is justly proud.

The man against whom his harsh Judgment

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was given, is many years his senior—a big, strong, loving and lovable character who minds his own business, and comes as nearly living the Golden Rule as any man I know. He also is a father, and the provider for a disjointed family. It so occurred that his married life has not been altogether happy. His wife was a charming, intelligent, gracious and attractive woman—a womanly woman who had many good friends among her women associates. She was of the type that inspires confidence and more especially sympathy—and, if she had a weakness of character it was in the Attitude of self-pity, and the general air of being abused.

The dark shadow of domestic infelicity drifted into and over their home life. The woman carried her sorrows and grievances to her women companions. The husband took nobody into his confidence concerning their troubles. He did nothing and said nothing to counteract the criticisms of his wife's friends.

There was another woman. After years of unhappiness the separation came, and the husband married the other woman.

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My friend who harshly Judged his older friend honestly *believes* that he mistreated his *first* wife, neglected his duty toward her, and failed to discharge his personal responsibility.

But how does he *Know* such things? It is hardly possible for him to know anything beyond what his own wife may have heard from the sympathetic and prejudiced friends of the wife. And then, does he know that the wife performed all *her* duties to her *husband* before their separation? Does he *know* whether the wife was always kind and loving and patient and uncomplaining, free from jealousy, bitterness and the curse of "nagging"? Does he know to what extent, if any, she was critical, exacting, unappreciative, unsympathetic, complaining, a scold, or many other things that are usually concealed from those outside, but which both create and widen the chasm of inharmony between a mismated husband and wife? Does he know how often, if at all, the husband tried to bridge the chasm? Does he know how often the husband wept in silence and alone because of what he believed to be the cruel and bitter injustice of his wife's Attitude? Does he know how

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often the condemned husband bowed his head in sorrow and humiliation because he could not overcome the influence of jealousy, bitterness and complaint? In truth, does he *Know* anything whatever, outside the gossip of sympathetic women for one of their associates they believe is mistreated?

Does he *know anything at all about it?* How can he? In the very nature of things, is it possible for him to have any personal *Knowledge* whatever on which to base his condemnation? Certainly not. Neither will he *ever* know—so far as the husband is concerned, because he holds it a breach of good faith ever to discuss his domestic sorrows and disappointments with anyone whomsoever.

But still, his younger friend *Judges* him. And his Judgment is one of condemnation. Indeed, he has *Pre-judged* his friend for he has not heard *his* side of the domestic tragedy, and never will.

Herein lies the problem for our Individual solution: What *Right* have you or I to Judge our fellows, least of all to condemn them? Doubtless they are all imperfect, to some degree and in some manner. *So are we*—and no

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doubt we are, in some respects, *more* imperfect than they.

It seems to be almost a Law of Life, that those who are least perfect, in their own lives, are the very ones who Judge most quickly and most harshly their fellows, in the very face of the command: "Judge not, that ye be not Judged."

In other words, it is the Individual who has a "*beam*" in his own eye who is most concerned about the microscopical "*mote*" that is, or may be, or may *not* be, in the eye of a friend or neighbor. The longer and larger the "*beam*" in one's own eye, the more clearly and certainly he seems to *think* he sees the invisible "*mote*" in the eye of another.

Why is it that we deliberately and persistently and knowingly refuse to see the obtrusive *Beam* in our own eye? We delude ourselves shamefully, if we think for one instant that others do not see it and know its meaning. Most of all do we fail of our unworthy purpose when we assume that, by calling attention to, and exaggerating the tiny "*mote*" in the eye of another, we thereby succeed in concealing the perfectly apparent and obtrusive

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“beam” in our own. This applies to both men and women alike. By nature they are both Intolerant. They Judge and they condemn indiscriminately and without justification. With some it is pure malice. With others it is a sort of intellectual amusement. With others still it is because they thereby hope to conceal their own imperfections of character. In either case, they would not do it if they but knew that every critical or harsh Judgment they utter against the life, the character, the actions, the motives, the purposes, or the moral integrity of a fellow human, only serves to call the attention of others to the very same weaknesses, faults, imperfections, inconsistencies, defects of character and lack of true *Morality* in themselves. Every harsh Judgment or intolerant utterance we indulge against a fellow human, is but a tacit and implied confession of our own lack of *Moral Character* and integrity, as well as of our unfitness and inability to render a *Just Judgment* concerning any other mortal.

One of the Great Masters has said: “Those who Judge their fellows most harshly are themselves most guilty of the very faults they

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condemn in others. By the harshness of their Judgment against their fellows, they seek to cover up, conceal, or distract attention from, the faults which they themselves betray most vividly but condemn most loudly. Hence, every voluntary, adverse and critical Judgment you proclaim against another is, in essence, but a confession of *your greater* guilt, and should be so accepted by your fellows. The rule is one which can be relied upon to work no harm to any critical and voluntary Judge of his fellows."

"Judge not, that ye be not Judged." For, as you Judge others harshly, or unfairly, you may depend upon it that you will be Judged in like manner.

Webster gives the following, among other, definitions of the verb "to judge":

1. To hear and determine, as in causes on trial.
2. To assume the right to pass Judgment on another; to criticise, or pass adverse Judgment upon others.
3. To compare facts or ideas, and perceive their relations and attributes, and thus dis-

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tinguish truth from falsehood; to discern, to distinguish, *to form an opinion.*

I am convinced that it was in accordance with this third definition that the Master *Judged* Peter, John, Thomas, and others whom He selected as His Helpers. Of course, His "Judgment" of each one of them was a favorable and commendatory "Judgment." But He "Judged" everyone of them, just the same. I am therefore convinced that, when He said: "Judge not, that ye be not Judged," He had in mind one definite and specific meaning for the word "Judge." From all that we are taught to believe as to His character, and His Intelligence, it seems to me very evident that He really *meant*: "Judge not, critically and unkindly, that others may not Judge you in the same manner." In other words, He meant "*Condemn* not, that ye be not condemned." The "Judgment" He had in mind was a *condemnatory* Judgment, and *not* a Judgment of *commendation, or approval*. Neither was it a mere "*forming of an opinion*."

When the Master said to His disciples: "Ye are the salt of the earth"—you will agree

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that He was "Judging" them. But His Judgment was not either critical, unkind, nor condemnatory. He was telling them how generously He had Judged them. When He said: "Ye are the light of the world," He was expressing His "opinion" of them, or His Judgment of them. This also was a most generous and commendatory Judgment. . .

When He said "Judge not, that ye be not Judged," He followed that admonition with the following reason: "For with what Judgment ye Judge, ye shall be Judged." In this it would seem that He meant "*Condemn not.*"

The principle the Master was evidently endeavoring to inculcate is this:

First make yourself *worthy*, before you condemn another for an offense of which you also are guilty. How many of us stop to consider whether we are blameless, before we condemn our fellows for offenses of which we may be guilty?

This sort of "Judging" discloses an almost universal inconsistency of human nature. No man who has an ungoverned temper, has any moral right to condemn any other man for having the same fault. *If he must condemn*

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his fellow for any weakness or fault, let him first be sure that he is not the possessor of the same weakness or fault. If he condemns others for cruelty let him first be sure that he has overcome cruelty in his own character. If he Judges another for being dishonest, let him first be sure that he is not dishonest. If he Judges another of egotism, let him first overcome all egotism in himself. If he condemns another for greediness, let him first know that he is not guilty of the same offense.

Let him Judge not, until he is *worthy* to Judge right.

I do not believe the Master really meant to restrain His disciples—through *fear*—when He said “Judge not, that ye be not Judged.” It seems far more consistent with the spirit of all His teachings that He was trying to give them this message and sentiment: “Do not Judge your fellows *unless* you are willing to have them Judge you.” This would seem to mean: “If you place yourself on a pedestal above your fellows, by Judging them; you thereby invoke their dislike, or hostility, and must expect them to resent your superior attitude, by Judging you.”

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I am convinced that He did not intend it to mean: "Do not draw *conclusions* concerning your fellows"; for that would be asking an impossibility. In fact, we cannot use our reason without drawing conclusions.

I see a large, strong man beating a helpless little child unmercifully. My reason, acting on my knowledge of men, tells me that the man is cruel and inhuman. That is my conclusion concerning him. Suppose I then see him interfere with another man who is beating his horse because it cannot pull a wagon that is too heavily loaded. My reason tells me that he is not entirely cruel, or he would not thus try to save a helpless horse from suffering.

In one sense of the term, I have *Judged* the man.

I have drawn a conclusion as to his character and disposition by reasoning from the evidences of his actions.

And you would do the same thing. Any other man, or woman, would also do the same thing. I believe the Master Jesus would have done the same; because He had splendid

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power of reason, and could not help using it, just as we cannot help using ours.

You do not think, for one moment—and neither do I—that He did not draw conclusions as to the characters of His apostles, before He selected them. No doubt He made a careful study and analysis of the character of each man, and formed a favorable conclusion, or Judgment concerning him, before He selected him as one of His inner and trusted helpers. In that particular sense of the word, He “Judged” Peter, John, Thomas, even Judas, before calling them to follow Him. In this case, His “Judgment” of them was evidently a commendatory Judgment. If His “Judgment” of them had been adverse, it is safe to say that He would not have selected them into his “Cabinet” of Helpers.

Make it a part of every day’s self-examination to study your Attitude on this subject of Judging your fellows. Watch yourself. Keep a wakeful consciousness in your self-analysis. You will be surprised and, needless to say, humiliated to find how almost involuntarily you will discover yourself in the

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critical and intolerant Attitude toward some friend or associate or acquaintance.

The Key is *Self-Analysis* and *Self-Judgment*, and *not* external observation and destructive Judgment of *Others*.

How shall one proceed to overcome *Intolerance*, and eliminate the impulse and the destructive habit of *Judging Others*?

The way is simple and clear, if the Individual is sincere in his desire to improve, and has the *Courage* to face the facts *Within Himself*, as well as *Without*. But he must first reach a point of development where he has the earnest desire and the fixed *Purpose* to become worthy of the confidence, respect and admiration of his fellows.

Let him remember always this fact, for it will help him if he is *honest*: No man ever achieved Self-Mastery, while he was filled with criticism, harsh and unkind Judgment, and cruel *Intolerance*. No man ever *will*. It *cannot be done*. If he has been cruel and harsh in his Judgments, and has brought discord and unhappiness into the lives of others, he must go to them, like a big, brave man, and in the spirit of true humility, make his apol-

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ogy. It must come without subterfuge of any kind. He must ask to be forgiven, and do it—not merely as an intellectual effort—but in the spirit of one who knows that he has been wrong, and now desires to be *Right*.

APPLICATION

1. For ten to twenty minutes each morning, as you lie awake before arising for the day, with all the earnestness and sincerity of which you are capable, follow this line of desire and purpose:

(a)—Today I shall strive to live a life that is free from all *Criticism* of my fellows.

(b)—I will keep the Wakeful Consciousness, and will watch myself, with the utmost diligence and care, to see if I can detect one single impulse of criticism against any human being. If the impulse comes, I will stifle it before it reaches my lips in words, or expresses itself in actions.

(c)—I will watch myself also, to ascertain if there is any impulse or disposition to *Judge* any of my fellows. If I find, even so much as the *impulse* of Judgment there, I will check it instantly.

(d)—I will turn the batteries of my criti-

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cism and Judgment back upon myself. I will analyze myself critically. I will not spare myself. I will *Judge* myself, and I will Judge without prejudice, I will Judge as honestly as I can; and I will not favor myself in any way, nor give myself the benefit of the doubt. I will Judge myself as freely and as critically as heretofore I have Judged others.

(e)—Wheresoever I find myself at fault, I will condemn myself *justly* and without malice or prejudice. I will be *Just* to myself, as I now ask the Great Father and the Great Friends to be equally just in *their* Judgments —*if they ever Judge me.*

2. Just as you would ask the best Friend you ever had to do you a service, ask the Great Father and the Great Friends and Helpers, on all the planes of Life, to give you the benefit of their guiding and beneficent influence. Ask them to help you keep yourself reminded of your critical impulse, and of your tendency to Judge others, and strengthen your courage and determination to conquer this obstacle in the pathway of your Constructive Self-Unfoldment.

3. Arise, filled with the cheerful purpose

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to make your life this day, an exemplification of the Spirit of *Tolerance* toward all mankind. *And You Will Succeed.*

4. At night, after you have retired, compose yourself mentally, and relax yourself physically. Then:

(a)—Begin with your rising in the morning of that day. Go over the events of the entire day, as fully as you can, in their order.

(b)—See how far you can recall each and every association of the day with your fellows, and what passed between you.

(c)—See if you can find any instance when, or wherein, you allowed yourself to give expression to a single unkind or critical word or suggestion concerning anyone.

(d)—See if you can recall any instance when, or wherein, you gave expression to any Judgment of your fellows; if so, whether it was one of harshness, unkindness, or of such nature as to violate your good resolve of the morning.

(e)—If you find any point in the day where, or wherein, you failed to live up to your noble resolve of the morning, express in

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thought only, to the Great Father and the Great Friends, your sorrow and regret.

(f)—Then promise them, and *yourself*, that you will try even harder, in future, to make your *Life* a living example of the high standard you accept as the true measure of your Constructive Possibilities.

You Will Succeed.

CHAPTER VII

REFINEMENT

There is, perhaps, no single subject more generally misunderstood, in its essential meaning and exemplification, than that of *Refinement* in its relation to Morality and true Self-Unfoldment and Individual Growth. This is due—in some measure—to the fact that it is the very few, even among the most Intelligent Individuals, who take the time and make the effort to obtain a clear understanding of the meaning and significance of the term. Even when clearly and definitely understood, seldom is it exemplified. This is because true *Refinement* is something far deeper and more vital than mere outward courtesy, or so-called etiquette. For this reason it is rare—even among the progressive Intelligence of this progressive and Intelligent age.

True *Refinement* is a thing of the Individual Intelligence. It follows, as the night the day, and with equal certainty and precision,

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every effort of the Individual Intelligence to acquire knowledge through personal experience. Every personal effort of the Individual Intelligence, for the constructive acquisition of knowledge, sets in motion the refining process that is back of all Independent Self-Unfoldment and Evolutionary Growth. It is an established fact of science that continued constructive effort along any definite line of endeavor results, sooner or later, in a consistent constructive *Attitude*, and in Refinement along lines that are consistent therewith.

This character of Refinement is not a mere attainment acquired through the practice of conventional etiquette, but a deep, fundamental, underlying attainment of the Individual Intelligence. It comes only as a result of definite, persistent and continuous effort along the line of Individual Self-Unfoldment and acquisition of knowledge.

This is the first essential in the evolution of the problem: That *true Refinement* is a state and condition of the Individual Intelligence itself, resulting directly from its effort for Self-Unfoldment and the attainment of definite and exact knowledge.

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Whenever and wherever the Great School employs the term "Refinement" scientifically, to express an evolutionary concept, it gives to it this exact significance:

"The intrinsic results of the evolutionary effort of an Individual Intelligence to achieve Self-Completion."

The evolutionary process of an Individual Intelligence toward Self-Completion is a *refining* process. Not only that—it is a refining process that affects each and every department of Nature within the Individual.

It refines his physical body.

It refines his spiritual body.

It refines the activities of the Individual Intelligence.

The initial impulse of all human Refinement is in the Individual Intelligence itself. This means that it emanates from the Individual Intelligence, regardless of the plane of activity on which it manifests itself. This fact of science raises the question:

"What is the scientific method, or process, by which an impulse or an Attitude of an Individual Intelligence can possibly exert a re-

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fining influence upon the purely physical body of the Individual Intelligence."

It is known that Refinement of the physical body, whatever the process may be, directly affects the cellular constitution of the organism. Physical Refinement involves the Refinement of the Individual particles, or cells, of which the body is composed. This means the Individual particles, or cells of the body are made smaller in size and their vibratory activity correspondingly increased. The problem is: How can this be accomplished through an impulse, or an Attitude of the Individual Intelligence? How does an impulse, or Attitude of an Individual Intelligence transmute itself into physical Refinement?

Nature has so provided that every living cell of the human body is an active dynamo of vital energy (which we call "human magnetism," or "vitality," or "vital essence").

So long as the cell is alive, it goes on and on generating this magnetism, or vital energy.

But Nature has also provided that the activities of this human magnetism are under the control and direction of the Will of the

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Individual whose body generates it. This means that the Individual, by the exercise of his Will-Power, may direct the magnetism of his own body into any channel, or into any part of his physical body.

The Will is an attribute of the Individual Intelligence. It is its "Power of Initiative"—to set in motion the activities of its *bodies*—physical and spiritual—through which it manifests and expresses itself upon the physical and spiritual planes of life.

Herein lies the answer to the question as to how an impulse or an Attitude of the Individual Intelligence may produce a refining effect upon even the physical body.

It is a known fact of Nature that the constructive activities of an Individual Intelligence do result in a refining process in all departments of human Nature.

Any activity or impulse which sets in motion the magnetic energies of the physical body along constructive lines—such as the impulse that sets in motion the healing activities of the vital magnetism, is therefore both constructive and refining in its effects upon the very texture of the physical body.

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The opposite of this is equally true, and the fact is familiar to everyone who has normal powers of observation. Any impulse, or Attitude, that sets in motion the vital activities along *destructive* lines is, of necessity, the antithesis of *refining*, namely, *coarsening* in its effects upon the physical body.

Take the man whose impulse and Attitude impel him to gratify a desire for intoxicating liquors; or the man who exercises his Will power to gratify his lustful desires of sex; or, the man who exercises his Will to gratify a gluttonous appetite; or the man who indulges himself in the use of opiates and narcotic drugs. In every such case the coarsening effects upon the very texture of the physical body are so apparent as to impress itself upon the consciousness of every Intelligent Individual who will take the time to observe the objective manifestations.

In the case of drunkenness and gluttony, the coarsening process makes itself manifest in the tissues of the body. Tissue degeneracy is apparent in every outward expression and manifestation. It does not require argument to sustain the assertion, in such cases, that the

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destructive process involved is the very opposite of *refining*, which means *coarsening*.

To the average Individual it is more difficult to establish the scientific truth that an impulse, or an Attitude, which sets in motion the constructive vital processes exerts an analogous *refining* process upon the *spiritual* body of an Individual.

Coming now to the status of the Individual Intelligence itself, the evidences become more apparent. The Individual who permits himself to become a moral degenerate; who indulges his impulses to licentiousness; who exerts his Will to set in motion the destructive activities along lines of absolute *immorality*, proves that the process is one which leaves its *coarsening* effects and evidences upon the physical body, quite as distinctly and unmistakably as does the indulgence of gluttony or the habit of intoxicating drink.

It is equally true that the Individual whose life is morally clean, and who exercises his Will to set in motion only the constructive activities of an exalted moral impulse, is exercising a process that leaves its *refining* im-

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press upon both the spiritual and the physical bodies of the Individual.

So true is this that, in exceptional cases, the refining process resulting from the impulses of an exalted moral nature, may be carried to a degree which makes the physical body almost transparent to the physical sense of vision. Such as these manifest a luminous aura of magnetic energy so fine and so intense in its activity that it seems to produce a character of transfiguration which gives to the physical body a radiance and a glow of refinement and beauty far above and beyond anything suggested by the manifestations of the physical body of the average Individual Intelligence.

There is no single physical manifestation of *Refinement* that is more to be desired than that which expresses itself through the quality and intonations of the human voice.

Every Individual who is earnestly striving to exemplify in his own life the fundamental principle of *Morality*, through which alone is Self-Unfoldment possible along constructive lines, comes to know, in due time, that every word he utters carries with it a subtle

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something which translates itself to the listener as an expression of *Refinement*. The entire voice—as the vehicle of speech—takes on a different quality. From harshness of quality, it becomes mellow and pleasing to the ear. From a high and piercing quality, it becomes gradually lower in pitch, or key, and much softer and more melodious. From a loud, noisy, blatant, uproarious racket, it becomes gentle, soft, soothing and mellifluous. Instead of rasping the nervous sensibilities until one is in agony, it becomes pleasing, inviting and enticing. One is not offended by the subtle suggestion of the speaker that the listener is believed to be hard of hearing, but he is pleased with the suggestion that the speaker is paying him a courteous deference by assuming a tone of gentle confidence. The entire quality of the voice gradually takes on a gentle, smooth, pleasant and soothing character. Often this change in tone quality develops without any conscious effort of the Individual to accomplish that definite result. But this is not the rule. In most instances it is necessary for the Individual to fix his attention upon the subject and then exercise his

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personal effort in line with that attention. If it does not come naturally and without personal effort, the Individual should make it a part of his daily and hourly task, until he has *taught* his voice to express a high quality of *Refinement*.

There is no greater shock to the average Individual than to meet someone whose language and method of expression are crude, coarse, illiterate, faulty in pronunciation, grammatically incorrect, and lacking in a proper choice of words to express his meaning.

Half an hour each day, devoted to a conscientious and systematic study of the art of correct speech, will enable any Individual to master the art within one year.

Another of the outward expressions of *Refinement* resulting from an Attitude of constructive Self-Unfoldment, is that of Cleanliness. Physical *uncleanliness* — except while one is employed in a character of physical labor where it cannot be avoided—is a mark of *coarseness* which is utterly out of alignment with the spirit of *Refinement*.

There are many honest, noble and truly re-

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fined Intelligences who, by force of conditions and circumstances over which they have no control, are compelled to live much of their lives in the midst of conditions where physical cleanliness is not easy to maintain. But it would be difficult to find a home wherein the physical body cannot be made clean and wholesome and inviting, *after* the day's work is done and the Individual has come into the place he calls home. Even without reference to the principle of *Refinement*, it would seem that every Individual who *has* a home, or who lives where he must come into personal contact with his fellows, should hold himself bound—by the principle of common decency, if not otherwise—to make his physical body so clean and wholesome and inviting that it will not constitute a natural barrier between him and his fellows, nor deny him the sympathy and fellowship of valuable friends and associates.

The physical body is *not* the Individual Intelligence, but merely the physical instrument by and through which the Individual Intelligence expresses itself. Hence, the manifestations of the physical body, in *speech and*

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manner, are a clear and reliable index of the degree of Refinement of an Individual Intelligence at any given time.

If the conscientious Individual will but strive earnestly and sincerely to maintain an Attitude of kindliness, courtesy, consideration, sympathy, interest, and the desire and purpose to be of constructive service to his fellows—these distinct phases of his Attitude cannot fail to manifest themselves, in outward manner, through the varying expressions and activities of his physical body.

True *Refinement* inevitably and always manifests itself through the objective physical channels and activities. These channels and activities are confined to *Speech and Manner*.

Every phase of Nature has its constructive and its destructive aspects. This is equally true of "*Refinement*." It may be real or fictitious, true or false.

We often find in the social world those whom "society" calls "*refined*." In their essential natures, they are distinctly of the earth earthy. But, solely because they have cultivated and acquired an outward physical manner which is courteous, civil, as well as gen-

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tle—and conforms to the acknowledged rules of “social etiquette” and conventional usages, they have acquired a *reputation* for *Refinement* which is nothing better than pure fiction.

They may, indeed, conform to the outward *manner* of real *Refinement*. In their essential state and condition of development, they are its exact antithesis. They have acquired an outward *manner*. While this is better than nothing, it is, nevertheless, but a very small fraction of the real *Refinement* they seek to imitate. It is a species of dishonesty and deception altogether too prevalent among those who strive for social leadership or personal popularity.

There are those who cultivate only the outward *manner* of true *Refinement*, for the deliberate and sole *purpose* of *deceiving* their fellows, and thereby making their way in society, and receiving the unearned applause and adulation of those who may not yet be able to discover the deception.

The motive and the purpose are bad. So far as the Individual himself is concerned, there is nothing whatsoever to invite or justify our commendation. No effort is made to es-

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tablish an Attitude that is consistent with the outward *manner* of Refinement. A purely selfish motive impels the Individual to practice a deception upon his fellows. This is simple dishonesty, and is destructive insofar as the Individual himself is concerned.

One may come to realize the fact that he is greatly lacking in the Attitude and condition of *true Refinement*. He deliberately and earnestly sets himself the task of remedying this fault. Well knowing that the outward *Manner* of Refinement will help him, in that it will keep him reminded of his task, he assumes every outward expression and mannerism of *true Refinement*. He knows that this is a deception to those who do not know the facts; but he justifies himself, for whatever dishonesty there may be in his position, upon the ground that he is using it only for a right purpose. In this he is hardly to be condemned—because we know that his *motive and purpose* are commendable. At least, it behooves those of us who would criticise and condemn him, to examine well our own escutcheons, to be sure that we justly deserve the essentials for which *they* stand.

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Thus we find that a *right motive* must impel the outward manner and manifestation of *Refinement*, to make it constructive to the Individual himself.

Proper care of the physical body—through a wholesome natural diet, through frequent bathing for cleanliness, through exercises that are adapted to the natural development of his physical body, and through every other process that will serve to keep the physical body in perfect condition—all help to prepare the physical body to respond more promptly and more perfectly to the refining influence of the Constructive Attitude.

APPLICATION

Let us, Individually and collectively, resolve that we will:

1. Make an earnest and heroic effort to control the *voice*—to modulate and soften it until every suggestion of harshness or loudness or unpleasantness is overcome.
2. Make a conscious and earnest effort to improve our grammar, to use only correct English at all times, and to employ only a pleasing and correct diction and method of expression—until we are able to impress every

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one we meet with the pleasing conviction that we are both *educated* and refined.

3. Make a positive and determined effort to abandon entirely (except when consciously used in fun) the use of *Slang*, and especially the vulgarity of unchaste language or suggestion, until we are able to express in our speech the true Refinement of a consciously evolving and growing Individual Intelligence.

4. Make a conscious and purposeful effort to exemplify personal cleanliness, keeping in mind the fact that it is a definite Personal Responsibility.

5. Make a definite and conscious effort to cultivate an outward *Manner*—courteous, kindly, chaste and charming—which shall convey to our fellows the consciousness of an Attitude which is consistent with a life of Conscious Self-Unfoldment.

6. Finally, strive with all our powers to cultivate true *Refinement*, and not merely the external imitation of it—that all who come in contact with us may be inspired with the conviction that we are striving earnestly to improve ourselves and to “Live the Life” of true *Morality* back of all genuine *Refinement*.

CHAPTER VIII

BEAUTY

Tennyson, one of Nature's great "Poetic Prophets", as he has been called, in his consideration of Nature's Constructive Influences in Human Society, makes use of the expression, "The Beautiful, the True and the Good". The same expression has been used by writers and orators of virtually all classes in these modern times. If the order in which they use the terms can be taken as an expression of the order in which these great Intelligences regard the relative importance of these great constructive influences in the evolution of human Society, then it is clear that they hold "Beauty" as of *first* importance. Suppose we are wrong in our interpretation of their intention; it still must be clear that they regard Beauty as *one* of the *three* most potent constructive influences in Sociology. And, even if they regard it as of least importance, they still give it a prominent place,

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not less than third in importance. This is sufficient to establish Beauty as a powerful constructive factor in its influence in the evolution of human Society.

Nevertheless, there are doubtless many who would disagree with this analysis; for there are those, among the world's great Moralists, who would give *Truth* first place, as a constructive influence in human evolution. There may also be those who would favor the *Good*.

Without attempting to refute either of these conclusions, is it not possible that Beauty may be both *True* and *Good*?

In all the objective manifestations of Nature, what is it that first sympathetically attracts our attention and holds our willing consideration? *Beauty*. What is it that Nature most generously lavishes upon our powers of observation? *Beauty*. Wherever we humans turn our eyes and fix our attention, we are blessed by our ability to sense and appreciate the marvelous Beauty which Nature has made it possible for us to enjoy. Think of it:

We have the whole color scheme of Nature with us wherever we go—The beautiful blue

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sky; the beauty of the earth "with verdure clad"; the beauty of green grass and growing grain, upon "hill and dale"; the beauty of green leaves which clothe the wonderful forests; the infinite variety of beauty of colors in the roses, dahlias, lilies, peach-blooms, apple blossoms, cherry blossoms, and a thousand varieties of garden flowers; the variegated plumage of birds; and the infinite shades of color which appeal to the sense of sight from each and every scene and environment of life. Then let us consider the beauties of Nature that appeal to us only through the sense of hearing. Think, for instance, of the beauty there is in the gentle rustle of the leaves in the forests; the beauty that comes to our consciousness from all the varieties of the feathered songsters; the beauty we sense in the sound of a cooing babe, the lullaby of its crooning mother, the rollicking notes of laughter in the voices of children at play; the beauty of music from trained voices in song; the more majestic beauty of a grand symphonic orchestra in its artful rendition of one of the sublime symphonies of the great Master Musicians of the past and present.

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Think, then, of the beauty and symmetry of these wonderful physical bodies of ours, which Nature has equipped with both physical and spiritual channels of sense, through which we are able to come into the most intimate association with the creative Intelligence of the Great Architect of the Universe.

Think on and on, until you have exhausted every channel of human thought; and you will still be far short of the infinite beauties of Nature which bless us and inspire us everywhere and from every direction, to go on with our evolutionary Unfoldment, until we shall be able to sense, appreciate and understand the meaning and the beneficence of beauties that, as yet, are far beyond our limited powers to see, hear, feel or otherwise sense.

If an Individual should proclaim that in this extremely practical and utilitarian age he finds no legitimate place or excuse for Beauty in human Society, what would be the results?

He would be condemned by virtually all the youth of our country, and by at least ninety-eight per cent of all those who are married and have become the founders of homes and the parents of children.

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This almost Universal condemnation would be based upon a personal experience which would prove the fact that he had promulgated a false principle and doctrine which the almost Universal experience of humanity disproves.

Thus he would immediately lose the confidence of the Intelligent public, and the respect of social humanity.

Thanks to the wise Masters of the Great School, it has proven, over and over, in every walk of life:

Beauty is one of the most powerful constructive influences in human Society.

Beauty is the influence through which Nature leads us all to an appreciation of the sublime values of *Truth* and *Goodness*, in human character and Life.

Beauty, physically, spiritually and psychically, is that which inspires the Love of one human being for another; the love of one man for one woman, and of one woman for one man.

Love is the basis of all human *Happiness*.

Happiness is the Goal of all Humanity, as well as all human endeavor.

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The continuance and perpetuation of both Love and Happiness (which we all admit are among the most desirable experiences of human life) depend upon the Beauty which inspired them.

Beauty is a powerful constructive influence in the development of *Human Happiness*.

Human Happiness being the natural result of *Love*, must be *Good*. We know that it is *True*, for human experience everywhere assures us of that fact.

Beauty is both *True and Good*.

Every human home should be made a place and a center of the Beautiful in every department of Nature, just as far and as perfectly as the combined abilities, tastes and efforts of its inmates can make it. Beauty is an influence which inspires the mutual Love and Happiness of all those who are permitted to enjoy it together. It brings parents, as well as their children, into a closer union of ideals, a deeper sympathy with each other in every phase of life—physical, spiritual, mental, moral and psychical—and a more perfect mutual understanding of their respective aspira-

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tions, hopes and aims; as well as their Individual lines of human effort for personal Love and Happiness.

Such a home becomes an uplifting influence and inspiration to every Individual who is permitted to enter it and participate in the enjoyment of its Beauties. Such a home inspires the respect and the confidence of every visitor within its sanctuary, for those who are responsible for the Beauty which it contains.

“Beauty” has a very proper legitimate place in the sociology of this “practical and utilitarian” age.

APPLICATION

1. Resolve this day to cultivate a normal respect for Beauty in all its many forms.
2. Determine that you will endeavor to appreciate the Good, the True and the Beautiful in all your contacts with Nature and your fellowmen and women.
3. Look for Beauty wherever you may be—and you will find it. You will find that which will inspire you, and lift you above the difficulties of life. It will make easier the way for you to travel.
4. Represent Beauty in your manner.

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5. Express it in your speech.
6. Demonstrate it in your personal appearance.
7. Radiate it from your entire Attitude.
8. Teach it by your Self-Control.
9. Manifest it by your Humility.
10. Bespeak it by your Sympathy and Tolerance.
11. And exemplify it as a vital element of both body and Intelligence.

Then you will prove Beauty to be one of the most constructive influences in Individual Life.

CHAPTER IX

PLAY

I do not believe there is any more pitiful or *useless* individual on earth, judging from my own impressions and estimates, than the man or woman who devotes his or her entire life to *Play*. I have seen a number of such individuals. Possibly you also have. One of these is the young man who is the pampered son of a millionaire; who hates "Work" of all kinds, and has but one active purpose in life, namely, to get all the amusement he can through spending his inheritance upon a life of *Play*. He travels from place to place, indulging himself in every luxury his wealth can buy that will serve temporarily to entertain and amuse him. He spends his time in playing wherever he goes. He plays golf; he plays cards; he gambles with every game known to the profession; he drinks; he carouses; he indulges in everything his appetite desires; he resorts to every trick that will

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bring him notoriety and attract to him the attention of his fellows. He becomes filled with Vanity—both personal and intellectual; he acquires the Attitude of Intolerance and Dogmatism; he has no thought or concern for the peace, comfort, welfare or happiness of any living mortal but himself; he becomes vile in thought and action and looks down upon all who serve him. He is the most useless and despicable Individual on earth. You do not fail to recognize him.

Here is a young woman who has been reared in luxury and without care for anything but entertainment and amusement. She has no appreciation or sense of personal responsibility. Her parents have humored her every whim and desire—whether good or bad. Her mother has (unconsciously perhaps) helped her to cultivate and develop an inordinate vanity of her physical beauty and charm for men, and her desire for "thrills". She abhors "work" in all its forms and phases. She has cultivated just one intense desire, and that is for "Play". She acquires an intense selfishness in her Attitude toward others. She associates with her friends only to *use* them

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for the gratification of some selfish purpose or desire. She acquires the habit of enjoying only the questionable practices and enjoyments of society. She has no sense of moral accountability for her own acts. She has no care for the welfare or comfort or happiness of anyone but herself. She becomes a confirmed nuisance to her friends, and they desert her. She finally marries, because she desires new thrills. All life, to her, is nothing but *Play*—and destructively so.

There is another picture which is often seen and which is quite as destructive, though ignorantly so:

A business man who has the care and responsibility of providing a material living for himself, his wife and several children. He has no wealth other than his monthly income from his "Work". It is a terrific struggle to meet his financial obligations, and care for such a family. It calls for all his time and efforts. He cannot persuade himself to take one day off from his Work. He becomes morose and irritable. He never thinks of *Play*, except that it is a crime against his responsibilities, or that it is simply foolish, in

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that it is only a wanton waste of precious Time. He never even rests. He has no time for entertainment or amusement, or Play. He never goes out with his wife for entertainment or enjoyment. He becomes harsh and critical with his wife, if she asks him to go with her to a theatre or show. He tells her he is "too tired", or "too busy"; and that she is simply wasting her time in going places and seeing things for entertainment and amusement. She is cultivating a disregard for their responsibilities. She not only does not help him carry the burden of responsibility, but only makes it necessary for him to work all the harder. She finally abandons all hope of companionship with him, and abandons him to his *Work*. He goes on and on from week to week, month to month and year to year, growing more and more deeply immersed in his work, until the world contains nothing else for him worth the effort of living. He has become as *selfish* in his work as the young millionaire is selfish in his *Play*. He seems to think that the world would stop if he took a day, or half a day, or even an hour off from his *Work*, and went fishing, or

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to a show, or to hear a lecture, or go to the beach for a picnic and swim. He finally succeeds in convincing his friends and neighbors that he has no use for them; and they cease to associate with him.

I have seen a number of well-meaning men of this type. So have you, I am sure; for they are to be found in every walk of life, in every line of business, in every department of labor, and in every community. To the well balanced Individual—man or woman—they become a bore, and repulsive to every sensibility of normal humanity.

How often we see a mother who becomes a veritable slave to her work. She knows that her husband has only a small income with which to provide for the family needs; and she grows into the feeling that she must *help*. She begins by doing all her housework. She does the cooking, the sweeping, the dusting, the cleaning, the washing of dishes, the family washing, the mending; then she grows into the feeling that they cannot afford to hire a dressmaker to make the clothes of herself and daughters, so she takes on the added burden of doing all the sewing for the family, except

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that of her husband's clothes; but she even does his mending, cleaning and pressing. By this time, she has assumed such a burden of work that she has neither time nor energy for anything else. Each evening, after the dinner dishes are washed, dried and put away; and the beds are made ready for the night, she has no vital energy for anything else. She is too weary even to desire recreation, interest or amusement. She does not care for reading. She is too tired even to want to go out to a picture show, a theatre, or to spend a social evening with friends. If her husband asks her to let him take her and the children out for dinner to a restaurant, and save her the work of getting dinner, she says: "What is the use of that, when it would cost twice what I can get dinner at home for?" If he asks her to let him drive her to the beach for an afternoon's outing she puts on the face of the martyr, and says she must stay at home and sew on a new dress for herself or her daughter.

Thus, she loses touch with her husband's life and also with those of the children. They all come to realize that if she should be per-

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suaded to stop work long enough to go out for a drive, or for an afternoon on the beach, or in the mountains, or in the park, or for a picnic in the grove, and she should catch herself enjoying herself and having a good time, she would condemn herself for "frivoling" her time away, when she should have been at home bending over a washtub and doing the family washing, or darning half-a-dozen pairs of hose for the children. She does not object when her husband and children go out for recreation or amusement. She is even glad because it gives her freedom to do her *Work* without interruptions or annoyance. She has simply become a machine whose function is to "Work," and it is her business to see that the machine keeps at it and loses no time.

What can such a life mean to such an Individual? It has no inspiration for anything above or beyond just "Work". It has no room or time for fellowship with anybody. It has neither social pleasures nor personal enjoyments. It has no outlook to lift it above the level of purely physical labor. Its chief mental occupation is in remembering the innu-

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merable things to be done that mean Work. For such an Individual there is neither hope, enjoyment, amusement nor Happiness.

Doubtless not one of these four extremists described knows the simple fact that they are all violating the "First Law of Nature," namely, the "*Law of Self-Preservation*". This is the law which alone enables one to live out his life to its full limit of old age; to make it a life of constructive service to one's self and to all with whom he associates either at home or elsewhere.

It is one of the commonest facts of Nature, that the human body cannot continue but a comparatively short time under continuous high tension from a single direction. Here is something which every human being should realize and remember, and then profit by:

Individual Intelligence has much (if not everything) to do with the health, endurance and longevity of the physical body. This has been demonstrated, over and over, again and again, until every Intelligent and thoughtful Individual knows that it is a fact.

No man or woman can devote all his or her vital energies to any line of hard work, how-

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ever great or important, for an indefinite time, without exhausting the vital supply. What is the result? His physical body rebels and refuses to act. Nature calls a halt, until the body can be able to replenish its stock of vital energy. But how is it possible for the body to do this without time and opportunity?

The physical body is somewhat like an automobile. It is a physical machine. As the motive power of an automobile is gasoline, and its lubricant is oil, so the motive power of the human body is vital energy, or magnetism; and its lubricant is the Synovial Fluid, which lubricates every joint in the body.

What happens to an automobile when its supply of gasoline is used up? Maybe you have had that experience with your own automobile. If so, you know that "Nature calls a halt", and the machine stops, no matter where it may be—on the down-grade, on the level, or on a steep up-grade. And it will remain right there until a new supply of motive power is given it.

What happens to it if its supply of oil runs out? You already know, if you have had

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much experience driving an automobile. Its joints begin to wear. They get hot and cause destruction of the wearing parts of the machine. A very few hours of forced running without oil, and your machine is ruined. Your automobile is worthless. You have destroyed it, just for lack of lubricants. Thus, in a few hours of overwork, without oil for all its wearing parts, you have cut off several years of its life of active and normal usefulness. By supplying it with a new stock of gasoline and oil, you may force it to run again; but never as freely and easily as before; and it will never go as far, nor last as long as it would have done if its supply of motive power and oil had never been permitted to become exhausted.

What happens to your body when you keep it working at high tension until you have exhausted its supply of motive power and energy? It stops, just as the most senseless and capable automobile will do. But when the physical body stops for lack of motive power and vital energy, you call yourself "weary," "tired," or "sick." And you *are all* of these things. You are out of "breath," out

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of "strength," out of "pep," out of "*vital energy*." It will surely stop, if you continue to overwork it, and give Nature no chance to restock it with motive power—*vital energy*.

What happens to your body when you keep it at hard and continuous work until all its synovial fluid—"human oil"—has been exhausted, and every joint in your body is calling out for "more oil?" *You* know. Your joints begin to ache. They begin to wear through the synovial membrane of the joints, until the bones begin to crack from dry friction; and then rheumatism sets in, and your joints inflame; and you suffer the tortures of inflammatory rheumatism. Your joints become stiff, and you cannot move them. If you will stop your work long enough to permit Nature to manufacture a new supply of synovial fluid for your joints, and thus reoil your machinery, you can then go on for a time, if you will be more careful; but you will never be as "supple" again. You will never feel as "young" again. You will never be able to accomplish what you could before. And thus, you have cut off several years of your physical life; and committed *suicide*, to that

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extent. In a *sense*, that is exactly what you have done.

What does a wise automobile driver do to save his automobile, and extend its active life of service as far as possible? *You* know, as well as I do. He never allows it to run out of motive power—*Gasoline*, nor synovial fluid—*Oil*. Whenever his gas register, or oil gauge shows that he is running out of either of these vital necessities, he runs into a filling station and gets a new supply of both. Then he drives on as chipper as ever, knowing that he has done justice to his machine, and preserved its life and usefulness.

But how about your physical body? Nature has provided every human being a “filling station.” This is your *home and bed*. All you need to do is to run yourself into this “filling station,” whenever you have exhausted your vital energy, and leave yourself there until Nature can manufacture for you a new supply of vital energy.

In fact, Nature has given us a great big hint of this fact, by making the days *light* and the nights *dark*. Experience proves to us that one of the great purposes of *night* is

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to give us relief from strenuous work, and permit us to go to bed and to sleep, during which time our physical bodies restore themselves with motive power and "oil" to run our bodies during the daylight.

For the same reason humanity, the world over, has set aside one day in seven—for rest and recreation—*Re-Creation*. In fact, if the Bible can be relied upon as a statement of facts, God Himself is the One who set apart the seventh day for "rest." In Genesis we are told that in six days God created the earth and every living thing, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." (Gen. II, 2.)

However, we do not need to go to the Bible for evidence that Rest and Recreation are as necessary to health and continued life as are food and air and moderate physical exercise. Medical science has proven the fact over and over; and so have men and women, every day, every week, every month and every year, throughout all the past ages, all over the world.

A physician is called to see a business man

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who has broken down and becomes ill. He finds his patient simply exhausted. He has no power of resistance. In other words, his "tank" of vital energy is empty. His motive power is gone. His physical body (machine) has been overworked until it can go no farther without a new stock of vital energy. It must get to a supply station and have its "tank" refilled.

What does he do? He tells his patient that he must stop *Work* for a time and go away where he can do nothing but eat, sleep, recreate, recuperate, and *Play*, and get back his normal stock of vital energy; and he will be all right again. The Doctor also tells him that, if he desires to live even to middle age, to say nothing of the average span of human life, he must absolutely change his methods of living. He must so divide his time between *Work* and *Play* that he will never allow his work to exhaust his physical energies again; for if he does his heart is likely to stop, and he will die very suddenly.

This is equivalent to telling us that every time we allow our *Work* to drive us into a state of physical exhaustion, we are cutting

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off from one to three years of our lives and weakening our physical bodies.

In the establishment of Sunday as a "Day of Rest," our ancestors had a vision—perhaps not a very clear vision—of Nature's Law of Individual Life. But they did recognize the fact that the human organism must have a certain amount of regular rest and recreation in this physical life. It is not clear whether they understood all phases of the problem of health and longevity; but they knew that "All Work" would soon destroy both Health and Life as well as Happiness.

In the interest of his health and longevity, as well as his enjoyment, every man (and every woman) should make it a part of the regular schedule of time, to devote a few hours out of every twenty-four, to a life of amusement, entertainment, recreation and Play. When I use the word "Play," I mean it in the *spirit* of play in which children and young animals indulge themselves in play.

But there is something besides *physical* play that must be considered. The mind of man can be overworked just as readily as can his physical body. And we who are engaged

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in active mental pursuits know that the relation between our minds and our physical bodies is such that over mental work reacts upon the physical body as powerfully as does actual physical effort. This should inform us that we all need mental recreation, rest and Play, just as much as we need purely physical rest and play.

Observe how early in life a kitten or a puppy develops the spirit of Play. Also observe how almost continuously, from morning till night, these infant animals romp and Play; and the intense spirit of Fun they put into all their Play. You can estimate how much physical exercise they get during a single day.

Have you ever studied the playful activities of a little child of, say three or four years? If so, you will have noted two important phenomena namely, (a) The almost unlimited amount of vital energy such children put into their Play. (b) The spirit of pure Fun, and the rippling laughter, that accompanies all their Play.

The fact is, that if a grown man or woman should take as many steps and make as many motions of the physical body as a child does

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in a day, he or she would be completely exhausted at the end of the day. What is the secret that enables a mere infant thus to keep its little body going from morning till night, without becoming vitally exhausted?

It is all because of the *Cheerfulness and Spirit of Fun* which impel all its activities. You may prove the truth of this, if you doubt it, by working with all your might at some serious work that will call for all your physical energies, for one hour. You will find even before the hour is up that you are exhausted. If the work is something you dislike very much, in which you are constantly in a state of mental protest and disgust, you will find half-an-hour will exhaust you quite as much as an hour of work that you enjoy and like to do.

After a few minutes of relaxation and rest, you can go out and Play an intense game of tennis, or ball, for another hour, and come out of it feeling refreshed instead of exhausted. This is because of the mental Attitude of cheerful Fun in which you have played.

Cheerfulness, and the spirit of Fun, or Play, have the effect to generate within the

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body a rapid supply of vital energy, while mental protest and dislike, or disgust, for one's work, do nothing but drain the body of whatever store of vital energy it may have. These do not replenish nor restore our vitality; they only exhaust it and *Us*.

Are not these *Facts* sufficient to justify any working man or woman, however important his or her work may be, in taking time off for Play, to keep the physical body well supplied with vital energy?

In truth, everyone, whether man or woman, who has hard and serious work to do, owes it to himself or herself, to make room in this life for a reasonable amount of *Play*.

Any amount of one's life spent in Play is wasted, unless the Individual enters into his play-time in the constructive and right Attitude.

Ridiculous as it may seem to some, it is possible for one to become so industriously devoted to a life of Play as to make it a real Work, and thus destroy all the benefits to be obtained from Play.

The son of a millionaire father was constantly supplied with more money than he

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knew how to spend wisely. He played the races. He played billiards. He played golf. He played baseball. He played polo. He played society. In fact, he just *played*.

He had so many engagements to Play at every line of amusement, that he was rushed for time. He played until he played himself out (of vitality, strength and health), and died before he was thirty years old. His Play had finally become the most serious Work of his life. He seldom ever smiled, and virtually never laughed. His Play life had become such a serious thing that he had entirely lost the *spirit* of Play.

How may one know when his Play is constructive and health-giving? The answer is very simple and easy to understand, even for the Individual whose whole life is devoted to Play. Nature's primary purpose in Play is recreation, amusement, entertainment, fun and *Rest* to both tired bodies and minds. Indeed, it is one of the most beneficent provisions of Mother Nature for the restoring of the body and mind with new vital energy and strength.

Whenever one Plays so long, so hard and so

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continuously that his hours of sleep fail to bring back to him a feeling of rest to the body and activity to the mind, he may *know* that something is wrong with his Play. There can be but one of two possible causes for this lack of physical rest and mental activity:

His Attitude is wrong. This means that he has lost the Attitude of Cheerfulness, amusement, entertainment and fun—all of which enter into the Attitude of innocent, childlike Play. Or,

He has allowed his Play to become a serious and absorbing vocation or occupation, without Work of any kind.

The Great School's definition:

Play: Recreational amusement. Amusement that will refresh the mind, and restore the normal vitality and energy of the physical body, after they have become depleted and weary from strenuous or continued Labor—mental or physical.

“Refreshment of the strength and spirits after toil”—is one of Webster's definitions and I believe it was somewhat in this sense that the author of that well known quip used

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the term when he said "All work and no Play makes Jack a dull boy".

APPLICATION

1. Each morning, before entering upon the duties of the day, make a firm resolution to spend some part of the twenty-four hours in amusement, relaxation and Play.

2. Start each day with the determination to revitalize the tired cells of the body and mind by a wholesome enjoyment of some kind of recreation.

3. During the day, when weariness overtakes you and your supply of vital energy is exhausted, stop your work; go out into the fresh air for a few moments and enter into the spirit of some active form of Play. You will be surprised to find how quickly you will recuperate and take up your work again with keener pleasure and easier accomplishment.

4. Play *mentally* as well as *physically*. You cannot derive full benefit from your physical relaxation unless you also relax mentally. The two are retroactive.

5. Observe the constructive Law of Life which prohibits overwork and requires both the spirit and the practice of innocent Play.

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6. Transmute your work into Play by cultivating a wholesome spirit of Fun and Joyousness which shall shed its radiant influence over all your fellow associates and co-workers and, in turn, inspire the same uplifting spirit of Fun and Play in them.

In this Attitude, the burdens of your life will become lighter, and the pleasures of life will become more numerous.

CHAPTER X

HUMOR

“Humor” is supereminently a *constructive* Element of the Individual Intelligence. It has a definite scientific value and importance in the evolutionary Development, Unfoldment and Growth of the Individual Intelligence. I call it an “Element”—not in the sense that we speak of gold, silver, radium, platinum, helium, iron, etc., as “elements” of the physical Universe; but rather in the sense as an “Attitude of Individual Intelligence.” It is one of the essential ingredients which go to make up the State or Condition of the Individual at any given time.

Webster defines the word *“Humor”* as:

“The mental faculty of discovering, expressing or appreciating ludicrous or absurdly incongruous elements in ideas, situations, happenings, or acts; droll imagination, or its expression; distinguished from *wit* as less purely intellectual and having more

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kindly sympathy with human nature and as often blended with pathos."

Lowell says:

"*Humor*, in its first analysis, is a perception of the incongruous."

Thackeray says:

"I should call *humor* . . . a mixture of love and wit."

Webster gives as its synonyms: "playfulness, pleasantry, whim, fancy, caprice, comicality, fun," etc.

All modern lexicologists agree upon the fact that *Humor* involves an *appreciation* of the *incongruous*.

But they also agree that *incongruous* means a want or lack of *harmony*, among other things. This is one of the several meanings given the word.

In view of the suggestion of "inharmony," as one of its meanings, I want you to note, with the utmost care, the definition which the Great School gives to the word; because it would seem to run us into a sort of lexicographical pocket, from which we may find difficulty in extricating ourselves.

The Great School says:

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“Humor is the established harmonic relation of the Individual Intelligence to the constructive incongruities of human life, activities and conditions.”

Translating this definition back into the terms of modern lexicology, it would seem to mean that *Humor* is the established *harmonic* relation of the Individual Intelligence to the constructive *inharmonies* of human life, activities and conditions.

Remarkable as it may seem, upon a superficial examination, this is exactly what the Great School's definition is intended to convey.

An inharmony is equivalent to a “discord,” and we are generally taught that a discord is anything but constructive. An established harmonic relation to a *discord* is surely something out of the ordinary.

Music, of all kinds—both vocal and instrumental—depends primarily upon three distinct elements:

Melody.

Harmony.

Rhythm.

Melody consists of a series of single tones,

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one following another, so related as to constitute a *tune*, or a musical *air*, or *aria*. It is sung by a single voice, or played by a single instrument. The series of notes is arranged upon the musical "staff," from left to right, one note following another, and is read by the performer *horizontally*. The tune, or air, of "*Home, Sweet Home*" illustrates the meaning of *melody*, when sung by one voice, or played by one instrument.

Harmony consists of two or more musical sounds simultaneously produced by two or more voices, or instruments. They are so related to each other in pitch as to produce a pleasing effect upon the sense of hearing. Harmony is written upon the musical staff perpendicularly, which means one note above another—and is read by the performer vertically instead of horizontally. The first, third and fifth of the musical scale, sounded at the same time, produce a most pleasing effect upon the ear, called *harmony*. This produces a musical *chord*.

Suppose you strike 1, 2 and 3 of the scale simultaneously. The result is a most excruciating discord. It is painful. It ac-

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tually hurts, as if one has been hit in the very center of his musical consciousness with a *piercing*, three pronged fork that not only has the effect of *piercing*, but of actually *tearing*, or *raking* the musical sensibilities until one is strongly impelled to cry out with the pain of it.

Now strike 1, 3 and 5 of the scale again. Instantly the consciousness is soothed by a delicious sense of *harmony*. All the jarring, piercing, raking and tearing sensations of the previous *dis-cord* are almost instantly erased from the consciousness, and the Individual Intelligence is once more lulled and soothed into the sweet enjoyment of delightful *harmony*.

Rhythm is the element of music which has to do with the *movement* of a musical composition, its division into "measures," and its natural *accents* upon certain counts of each measure.

In most, if not all, musical compositions, there is a *melody*, or *air*, which is often called the "tune."

The accompaniment to this melody is an arrangement of *harmony* which sustains the

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melody and greatly adds to its sweetness and beauty.

The *rhythm* determines the "*tempo*," or *time* element, by which the production moves forward from its beginning to its close. Sometimes it moves slowly and majestically, and then again rapidly and with the sprightliness of youthful vitality, vigor and the spirit of playfulness.

Indeed, by the combination of the three primary elements of music, a complete musical language may be developed—until virtually every impulse and sentiment may be given musical expression—from the joyous playfulness of childhood, through the serio-comic development of youth, the melo-dramatic phases of maturity, the philosophic and the religious searchings for spiritual life and light when the full crest of life's wave has been reached, and finally the tragedy of life's physical decline and death.

Thus, the story of a human life may be told in music, when the musical composer has developed a musical language of sufficient scope and accuracy to express his inner experiences of consciousness, and his performer has

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learned how to interpret his composition accurately.

In the forward movement of such a musical story, or composition, it is necessary to pass from one sentiment to another—sometimes slowly, other times rapidly—and in so doing the accompaniment of *harmony* to the melody must rapidly adjust itself.

It is in this progressive adjustment of harmony that a *discord* often becomes absolutely necessary to enable you to get from one *harmony* to *another*. Often the only way of getting from one harmony to another is by throwing in a discord between the two harmonies. The discord, in this case, becomes merely a “stepping-stone,” as it were, by which to make the forward move.

If you stopped when you struck this “*passing*” discord, and held it instead of just touching it and instantly passing on, your discord would become a perfect nightmare of agony to your musical consciousness. It would destroy all the sweetness and beauty of the production. When treated as a separate and distinct expression, it is only a miserable “*discord*,” and is definitely and wholly destruc-

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tive. When you treat it as a passing connection between that which immediately precedes and that which immediately follows it, the discord becomes only a pleasing transition. It is no longer a conventional *dissonance*, or *discord*. It has become a distinct help because of its "established harmonic relation" to its musical environment.

In the purely limited sense referred to, there are "constructive inharmonies" in Nature.

"The established harmonic relation of the Individual Intelligence to the constructive incongruities of human life, activities and conditions."

In that *harmonic relation* it sees, hears, senses and otherwise knows and appreciates the constructive, or harmless incongruities of life and Nature, and has the ability to enjoy them, without harm to anyone.

A bustling little round lady, of middle life, with a face expressive of a most earnest and serious purpose, steps into a street car. Just as she poises herself to sit down upon the long side seat of the car, the driver turns on the electricity and the car lurches forward. In-

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stead of sitting down upon the seat, as she had intended, she misses her bearings and seats herself plump in the lap of a very distinguished appearing gentleman of serious dignity who is thereby greatly shocked.

What is the result? Everybody in the car—with the possible exception of the two individuals most directly concerned—see and otherwise sense the utterly harmless incongruity of the situation. Their sense of *humor* is intensely aroused, and in unison they all roar with laughter.

They have demonstrated the fact that they are in attunement with their “harmonic relation to the constructive incongruities of human life,” etc. They laugh because that is the natural and logical thing to do—*under the circumstances*.

After it is all over, and the little round lady has been gracefully deposited in her seat by the distinguished and dignified gentleman, the *humor* of the incident reaches her consciousness, and she, too, laughs until the tears blind her. The distinguished and dignified gentleman also unbends and, in spite of his efforts to maintain his distinguished dignity,

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breaks down and joins in the laugh—and the merriment of the occasion is complete. All enjoy the incident, nobody is injured, and the principal actors become good friends.

Their established harmonic relation to the constructive incongruity of the situation has given them all a good, wholesome laugh. They feel younger and better for it—and the constructive function of *Humor* has been exemplified.

Referring this assumed incident back to our musical illustration: The mental state and condition of the little round woman—just before the car lurched forward—was in perfect harmony with her normal condition. So were those of the distinguished and dignified gentleman with his. The ridiculous and incongruous incident then occurred, and made a perfectly constructive *discord* (for the instant) which carried both parties, as well as their entire audience, over to the enjoyable harmony of feeling that immediately followed. All parties enjoyed the “incongruity”—the temporary *inharmony* and *discord*—and went away to their several homes the better for it.

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From a scientific point of view, *merriment, fun, mirth* and *humor* are all the normal manifestations of the *spirit of vigor, health, youth*.

Did it ever occur to you that, whenever you indulge yourself in a good laugh, it is the dominating spirit of vitality, health and youth within you that is thus manifesting itself to the world? It is the *spirit of youth* within you that is doing the laughing, and this no matter how old and decrepit your physical body may be.

Analyze more closely the principle at the foundation of humor, mirth and fun, and you will be gratefully surprised to realize how true this is.

Follow the logic of the subject but one more step, and you will realize the further and most vital fact that whenever the *spirit of youth within us*—the spirit that expresses itself in *playfulness, fun, mirth* and *humor*—is permitted to dominate us, it immediately sets into intensified activity the youthful, rejuvenating, reconstructing, renovating, regenerating and restoring process of Nature within us. It is constructive as well as reconstructive, in

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every sense, and its results are both physiological and psychological, and manifest themselves in more vigorous activity of the physical body and increased power and activity of the mental faculties, capacities and powers.

This rejuvenating process of *humor* is a positive and an active thing. It is not a mere receptive condition to be satisfied from without. It takes hold, as it were, of each and every living cell of the physical body, positively shakes it into an intensified activity, and synchronizes that intensified activity with that of each and every other living cell of the body.

By this aggressive and active method of procedure it actually generates, by and through a chemicalizing process, new vital fluid within the body.

Under the rejuvenating process of *Humor* the "*Spirit of Youth*" is ever active and potent. It has the power to maintain each and every living cell of the physical body in its pristine vigor, vitality, activity and *Youth*.

The inevitable result of such a condition or Attitude is the maintenance of the phys-

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ical body in the outward expression of "*youthful maturity*."

While it is true that, under such conditions, the physical body of a child will continue to grow in stature—until it reaches the limits of the "pattern" which Nature has fixed for its mature development—nevertheless, after, or when, it has grown and unfolded until it has reached its normal limits of development, the "*Spirit of Youth*" within may hold it in a state which expresses itself outwardly as both *youthful* and *mature*. I have chosen to express this as the outward manifestation of the inward state of "*youthful maturity*." If further analysis be necessary to express the exact outward appearance, I believe it might be contained in the suggestion that, one who did not know the physical age of such an Individual would obtain the impression of a person with a body expressing the vital energy, buoyancy, vitality and outward manifestation of *youth*, but under the masterful control of an Intelligence that is mature in knowledge and wisdom.

A wholesome *sense of Humor* is recognized by men of science as a most conclusive test of

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sanity, mental soundness, Intelligent balance, as well as of moral accountability and personal responsibility.

Whatever else you may do, *Do Not* lose your "sense of *Humor*."

Remember *Always*, that your ability to enjoy the "*funny side of life*," to laugh spontaneously and heartily at a good joke, or a well-told "*funny story*" proves conclusively that you *Do* possess "*The Saving Sense of Humor*."

One of the seemingly natural tendencies of those who enter upon the earnest and serious study of "*Psychology*" is to lose interest in—or the ability to enjoy—even the most wholesome fun and healthy *Humor*. This tendency seems to rest upon the idea, or suggestion, that anything so frivolous as mere laughter and fun-making is utterly and hopelessly out of harmony with "*Spiritual Things*." Nothing farther from the truth could well be conceived. Among all the men with whom it has ever been my blessed privilege to associate, the merriest, the happiest, the most cheerful, the most keenly awake and alive to *wholesome Humor*, are the Members of the

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Great School. For *they* see life from every side, from every angle, and from every possible aspect. They are able to sympathize with those who suffer, cheer those who are despondent, comfort those who are bowed down with sorrow and grief, help those who are in need, lift the load of care from the shoulders of the weary wayfarer, lead their recalcitrant children by the hand of love, point humanity to the pathway of Duty, stand in the midst of the radiant splendor of eternal Truth; and yet, make their own lives radiate the cheerfulness that exemplifies a strong and spontaneous, but quiet, flow of good spirits; and the "*Saving Sense of Humor*" that gives them a keen appreciation of the merriment, the mirth, the fun and the *Humor* which exemplifies the "*Spirit of Youth*" that enjoys the playfulness of children and the wit of maturity.

Whenever you see a "Master" who takes himself and his personal life so seriously that a wholesome laugh would shock his dignity and disturb his serenity—know, without further evidence, that he is a charlatan.

Whenever you find a "Master" the lines of

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whose face are all perpendicular—put him down as one who does not know the first and simplest Law of Individual Life—the Law of Compensation.

Whenever a “Master” tells you that a wholesome *Sense of Humor* is beneath the *Dignity* of a *Master*, you need only to measure him by his own yard-stick to determine his true status.

APPLICATION

1. Develop a “*Sense of Humor*,” if you do not already possess it.
2. Then do not lose it; but treasure it as the rarest jewel in the crown of your Character. Do not let the long face of the religious or philosophic fanatic, nor the sour visage of the chronic pessimist chill your appreciation of joyous life and normal living. See that each day contributes its full measure of humorous gayety and constructive mirthfulness to the uplifting influence of your own life upon the depressing drag of the human failures on every hand.
3. Look for the “constructive incongruities” of life, and you will find them on every hand. Call your neighbors’ attention

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to them, that you may thus help to develop a wholesome sense of *Humor* in them, as well as in yourself.

4. Laugh and make merry, for this is Nature's great relaxer of a tense body and an over-active mind.

5. Keep the *spirit of youth* alive and active within you, that you may shed the sunshine of health and joyousness wherever you go.

6. To the cheerfulness that refreshes, and the faith that makes the body whole, add the *Sense of Humor* that preserves a sane and wholesome *mind*.

7. Keep the fires of youth within forever burning; light them with the brilliant torch of wholesome *Humor*; stir them to a blaze with the playful poker of *mirthfulness*; replenish them with the life-giving energy of innocent fun; perpetuate them with the sustaining spirit of constructive merriment; and let your Intelligence bask in the brilliant light and friendly warmth of their radiant emanations of life's joyous *nepenthe*.

8. Finally: Let the *quotations of Florence Huntley* bring to you this appropriate expres-

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sion from her own beautiful and practical philosophy of life:

“Do not make a tragedy of yourself, nor of your own affairs, nor even of your ills.

“A good laugh is the best possible defense against malign influences.

“Seek bright and cheerful people.

“Talk of happy things.

“Think joyous and happy thoughts.

“Learn to take this old world cheerfully.

“Greet it each day with a song of gladness.

“Do not let yourself become self-centered.

“Think more of other people, more of impersonal things—than of yourself.

“Lose yourself in a wholesome effort to help others.

“Help them to the wholesome enjoyment of a good time.

“There is no straighter road to health, happiness and Self-Mastery.”

CHAPTER XI

CHEERFULNESS

If you were asked to define, or name, one single, distinct *Attitude of the Individual Intelligence* which, of itself alone, would go farthest toward lifting humanity out of the "*Slough of Despond*" and giving to it a constructive and constant uplifting *life impulse*—what would be your answer?

No doubt, in justice to yourself—as well as to the subject itself—you would not want to give your answer from mere impulse, but only after due and earnest consideration. In this you would be eminently right. But, as the problem presents itself to your rational understanding, can you think of any single characteristic of human nature, or any *Attitude of Individual Intelligence*, that would go farther toward the accomplishment of that sublime end, than the State or Condition we name "*Cheerfulness?*"

1. Webster's New International Diction-

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ary defines *Cheerfulness* as a "Quality, or *State of Being*."

2. Its agreed synonyms are given as "good cheer, gladness, joy, merriment, jollity, exhilaration," etc.

3. Further, it is stated: "*Cheerfulness* (as opposed to gloom) implies a bright and equable temper, or disposition, which shows itself in the face, the voice, the actions; it suggests a strong and spontaneous, but quiet, flow of good spirits."

"*Mirth* is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment—and then dies. *Cheerfulness* keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity."

From these suggestions, it should not be over-difficult to evolve a definition of the word that will meet the exacting requirements of Natural Science.

It has reference to an *Attitude*, or a *State or Condition of an Individual Intelligence*.

It discloses itself to others in the expression of the face, in the tones and inflections of the voice, in the actions and the entire manner of the cheerful Individual.

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Among other things, it expresses "serenity" and "tranquillity"—but something *more*. The Individual who has attained the Attitude and state defined as "Cheerfulness," is more than merely "serene." He is more than merely "tranquil." He is something more than both of these together. There is that within him which expresses a deep and abiding *satisfaction*—with *Life*, and with all that it stands for. No Individual who has enjoyed this deep and abiding sense of satisfaction can fail to realize a profound sense of gratitude to the Great Creative Intelligence. He seems to acknowledge, within himself, the beneficence, the graciousness, the eternal right and justice of all Nature. And, in appreciation of his own share in the benign gratuities of the Universe, he sends forth a radiant energy of pure gladness that fills his entire environment with a healing Balm.

The Great School's definition:

"Cheerfulness is a State or Condition of an Individual Intelligence due to its conscious recognition of its own harmonic relation to the Constructive Principle of Nature in Individual Life."

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It involves the elements of *serenity, tranquillity, peace, satisfaction, gratitude, gladness, generosity, health, faith*,—and the desire to share its benefits with all mankind.

Natural Science has demonstrated that *Morality* is the foundation of all Constructive Unfoldment, and that only such Unfoldment leads ultimately to Individual Completion and Happiness. It has likewise demonstrated that the Attitude of *Cheerfulness*, when based upon *Morality*, gives to the Individual the strongest possible impulse toward Self-Unfoldment. It follows, with the logic of science, that Cheerfulness is a vitally important factor in the life of every Individual who is striving to reach the goal of Self-Mastery. Based upon Morality, it becomes his strongest ally, in the process of hastening the progress of his Self-Unfoldment.

The constructive impulse of *Cheerfulness* carries one forward, with redoubled swiftness, to the final consummation of Individual Completion and Happiness. It is the final ingredient that adds to the Powers of the Individual Intelligence the uplifting energy and constructive impulse that carry the Individual

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above and beyond all the obstructions which Nature has set in the pathway of every man and every woman who travel the *Road to the South*—which leads onward and upward to the Land of *Liberty, Light and Love*.

The *kind* of Cheerfulness, necessary to the accomplishment of these constructive results, is not of the variety that thrives, grows and matures only in the midst of the most inviting, salubrious and desirable conditions. Nor is it of the character that swings back and forth between contentment on the one hand and morbid misery on the other. It does not shine forth in every lineament of the face to-day, and withdraw itself behind a cloud of despondency tomorrow.

Viewed from its moral aspects, Cheerfulness is a part of every Individual's Duty and Personal Responsibility. If he would achieve Self-Mastery in this life, he must not attempt to evade or avoid it.

This raises a point which is likely to confuse many who have not yet mastered the fundamental principle involved in the Attitude we name "Cheerfulness."

Does Cheerfulness mean that we must go

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about with a perpetual and perennial grin, or smile, upon our face?

Does it mean that we must keep this *grin*, or smile, constantly in evidence quite regardless of the so-called proprieties of the occasion?

To make the point yet more definite and specific, is it demanded of every Individual that he make an outward exhibition of his "good cheer, gladness, joy, merriment, jollity, gayety, exhilaration," etc., at the funeral services of a friend or neighbor?

It would seem that the very formulation of such a question should be sufficient to suggest to anyone, of average Intelligence, the fact that time, place, occasion and circumstance must always be taken into account.

Our personal responsibility to make our state of Cheerfulness a constructive, uplifting and sustaining influence among those with whom we come into personal contact, or association, is fixed and definite. To do this, we must have the Intelligence, the good judgment, the tact and the discretion that are necessary to enable us to adapt ourselves, at all times and under all conditions and circum-

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stances, to the demands of the occasion and the needs of those it is our responsibility to serve.

In the presence of sorrow and grief, any manifestation of gayety, merriment, or outward expression of joy, would only wound and offend. On the other hand, genuine and wholesome sympathy and understanding, wise counsel, discreet diversion of attention away from the underlying cause of the sorrow or grief, and the effort to create a brighter and more cheerful atmosphere, are all directly in line with the responsibilities of any Individual who understands the Law of Compensation, and is endeavoring to exemplify the spirit of constructive Cheerfulness in his life.

The apparently unconscious inconsistencies of Intelligent human life are so many and so glaring that one finds himself at a complete loss to account for them. And nowhere, more frequently, nor more emphatically, do they demand our attention and consideration than in relation to the exemplification of the character and quality of *Cheerfulness* demanded of every Individual seeking Self-Unfoldment.

The absolute *Duty* of every responsible In-

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dividual to exemplify the State or Attitude defined as "Cheerfulness," is one of the principles of Morality. It is as fixed and certain as the Law of Gravity, or the Great Law of Compensation. It is vital to every advance of the Individual toward Self-Unfoldment and Self-Mastery.

No *Duty* is ever fully performed until it is done in the spirit of Cheerfulness. The man who provides the necessities of life to the family dependent upon him, has done but a barren act if the spirit of Cheerfulness fails to shine from his face, ring in his voice and breathe in all his actions. True, he may perform the simple physical acts necessary to accomplish the purely physical aspect of his *Duty*; but in this he has performed but the smallest part of his *real Duty*. Not until he has performed every physical act necessary, and has done it with enthusiasm, gladness and willingness—not until the physical acts are accompanied by a song of joy, and *Duty* is made a Privilege, as well as a pleasure, has the full significance and potency of Cheerfulness, as a constructive factor in Self-Unfold-

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ment, made itself manifest to the Individual himself.

The wife or mother who does the physical acts required of her to discharge her duty to her children, her family, and in the home, has done but a mere fraction of her real *Duty*. Did you ever see such a mother or wife who did all this, but accompanied it with an Attitude of intense *Self-Pity* and *Martyrdom*? Have you ever seen a woman whose home cares and responsibilities made her a seething internal turmoil of resentment and bitterness?

There are just such women—and I regret to say many of them. And the marvel of it is that they all *regard* themselves as "*Slaves to Duty*." But how many of them, in such an Attitude, have really and truly discharged even one small *Duty*? *Not one!*

The mother, or the wife, or the daughter, may perform every physical act necessary to meet the demands of *outward duty*; but so long as there is, in her, the spirit of protest, resentment, bitterness, self-pity, martyrdom, or any other depressing impulse that would cloud her serenity, tranquillity, and Cheer-

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fulness, she has only made a pitiful mockery of her *Duty*.

Not until she has established within herself the state of *Cheerfulness*, and is able to meet every obligation, every task, every test and every Duty with the outward smile of true inward Cheerfulness, is she entitled to assume that she has met the demands of the Constructive Principle that will bring to her the Self-Unfoldment that leads to Self-Mastery, and all the beauties of contentment and self-satisfaction that belongs to those who have met the full demands of the Great Law.

When the physical duties of your every-day life become monotonous and a drudgery, go out into God's Great Open. Stop for a moment to listen to the songs of the birds. Look about you at the beautiful little blossoms blooming in the fields. Do they fill you with thoughts of gloom, depression and morbidness? Do they discourage and dishearten you? Do they bespeak monotony and drudgery? No! They inspire you to *Cheerfulness*; they awaken you to new gladness; they lift you to renewed joyousness! They fill you with a sense of uplift and lightness. They thrill you

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with a wave of gratitude; for each and every flower is sending forth its own sweet, joyous message of life and gratitude. Each one's life is a constant song of peace and thanksgiving. Therefore, take your lesson and your inspiration from the birds of the air and the flowers of the fields; go cheerfully on your way, making your life each day a renewed vibrating song of thanksgiving for all your blessings. Then will you express Cheerfulness in your daily life and be an inspiration to mankind who contact you. Then will monotony and drudgery fall away like an old cloak, and renewed life and devotion to duty will bring to you greater and still greater Self-Unfoldment and Self-Mastery.

APPLICATION

1. Let your whole desire and purpose be to make your life a complete exemplification of the *State* or *Condition* from which alone it is possible to make Cheerfulness a true harmonic relation therewith.
2. As you go about the affairs of your daily life, whether it be in the home or in the outer world of business, among friends or in the midst of society, in quiet contemplation or in

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active association with those you meet in your daily responsibilities—no matter where you are, or what may be your environment—keep forever in the foreground of your consciousness the fact that your one *supreme duty* is to make your outward life a full and complete exemplification of the true inward spirit of *Cheerfulness*.

3. If you find yourself assailed by the impulse to bitterness, or the desire to say or do something that will wound, or hurt, or jar upon the tender sensibilities of a friend or an associate—*stop it instantly!* Then, in order to fix the *Law* clearly in your own mind, remember that "*As ye sow, so shall ye reap.*" If you wound or hurt others, so shall you be wounded and hurt by others. If you are morose and unkind in your Attitude toward your associates, so will you awaken in them a spirit of resentment that will surely react upon yourself and bring sorrow and unhappiness, in compensation, to *you*. Keep constantly in your mind the fact—for it is a fact—that in just so far as you fail to exemplify the spirit of true Cheerfulness in your life and relations with your fellows—and this

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includes the members of your own family and household—in just that measure will the Great Law of Compensation bring back to *you* a perfect *equivalent punishment*, in the sorrows and regrets that are the natural fruits of your own planting.

4. Start each day with a thrill of joy, and a song of good cheer upon your lips. Make this a *habit*. Greet your family as if you had just returned from a long journey. Meet them each morning with a cheery greeting and a gladsome smile. This takes but a little time and effort, and it will bring you manifold compensations during the day; for *you have started right*.

5. When you feel yourself drifting toward depression and morbidness, *force* yourself to sing, or hum, or whistle, some bright and cheerful song or air. You will be surprised to note how almost instantly this will banish all depression and lift your spirits above every morbid tendency. This is simple, but it is wonderfully effective as a mental tonic.

6. Someone has said that "An *optimist* is a merry Soul whose thought muscles are strong enough to lift him a mile or two above the

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trivial worries of the day." God bless the "*optimist*!" May he multiply and replenish the earth.

7. In the morning, when you arise for the day, go to the window and breathe into your lungs three deep breaths of pure air; and whisper a word of sincere gratitude to the Great Father for the benefits bestowed upon you.

8. Cultivate a sense of humor. Look for the happy and uplifting things of life. Refuse to listen to the depressing tales of woe that float about you. They are not for *you*—unless you invite them into your life. Don't do it. By your own *Cheerfulness* lift your weaker fellows out of their despondency. Make it an inspiration of your own life to bring a smile to the lips of those you meet. Each day see how many you can make respond to your cheery mood.

9. Approach your *duties*, as well as your pleasures, in the spirit of joy and gratitude.

10. Every unselfish *service* you render to your fellows in need will react upon yourself in *Cheerfulness*, *Self-Development* and *Self-Unfoldment* that leads to *Self-Mastery*.

CHAPTER XII

SELF-CONTROL

Self-Control is the conscious, intentional and voluntary *exercise of the Power of Will* in restraint of the appetites, passions, emotions, impulses and desires of the Individual Intelligence. This means voluntary command over one's *Self*.

The Great Creative Intelligence endowed and invested each one of us with appetites, passions, emotions, impulses and desires which impel us to action in our Individual search for satisfaction.

The same thing is equally true with the animal. Each Individual animal comes into this physical life, bringing with it a full assortment of appetites, passions, emotions, impulses and desires. It is true that these may not be quite so complex nor so definitely and finely differentiated in the animal as they are in man; nevertheless, they constitute the secret springs which impel the Individual animal to

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action, just as truly and just as certainly as they do the Human Individual.

The animal experiences an appetite for food. This appetite immediately impels it to action. Instantly it goes in search of the food that will satisfy its appetite. It meets others of its kind, and they are doing the same thing. Each Individual animal is seeking for its own Individual gratification. It is not thinking of, nor concerned about, helping its fellows. There is just one exception to this absolute Attitude of *Selfishness* among animals, and that is where the *maternal* instinct impels a mother animal to care for her own young while they are yet helplessly dependent upon her for life and protection. Except for this purely maternal impulse, "*Self-Preservation*" seems to be the First Law of Nature, in the animal kingdom. To such a degree is this Law exemplified among them that each Individual animal is ready and willing to sacrifice the lives of its fellows, wherever this may seem to be necessary to enable it to satisfy its own appetite for food.

When the animal is hungry, he seeks food wherever he can find it, and he takes it

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with no thought as to his perfect *right* to do so. The question as to its ownership is something that is entirely beyond the limits of his Intelligent understanding. He is hungry. He finds food. He eats it—*solely because it satisfies his hunger*. He is not in the least concerned as to his Moral Right to take it. It does not occur to his nascent Intelligence that another may want it, or have a *right* to it. He does not hesitate for so much as an instant. He simply *Eats*. In all this he is governed *absolutely* by his “*appetite*”—by his *sense of hunger and the desire to satisfy it*.

In some instances, one animal will join its fellows in the hunt for, and the capture of, food. The wolf will join its fellows in the general hunt for larger, more powerful and more dangerous animals—such as the elk and the moose. When they succeed in overtaking it, the Individual wolves of the hunting pack will unite their Intelligence, skill and numbers, to overpower and bring down their prey. But, the moment their enemy falls a victim to their united attack, the Law of *Self-Preservation* becomes supreme among them. The instant their appetite for food becomes domi-

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nant, they will fight and kill each other, if necessary to the gratification of their appetites. From that moment there is no unselfish, generous, fraternal or altruistic spirit among them. Each Individual animal is intent upon one thing, obtaining the satisfaction of his own *appetite*. Once this is accomplished, he lies down to rest and sleep and enjoy his satisfaction—or it may be that the secret spring of action shifts from "*appetite*" to "*sex passion*." In that event, he proceeds at once to seek for the gratification of his passion. Here again his life becomes a battle for Individual supremacy. The males fight, even to the death, for the favors of the females. The Law of Might prevails, and only the survivor wins.

He meets one of his kind. They do not like each other. Anger flares up in the consciousness of each. Instantly they fight—and they continue to fight until one or the other is either killed or conquered. They did not stop to moralize upon their right to fight, nor upon their perfect right to kill each other. They were simply impelled and moved by the passion of Anger and Hatred.

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Each exercised his Power of Will in the effort to destroy his enemy, and thereby gratify his *Angry Passion*.

A critical and exhaustive study of the subject will disclose the interesting and vital fact that the animal, at all times, is moved to action by the dominating influence of his appetites, passions, emotions, impulses and desires, with no regard for consequences—except in just so far as they may contribute to his self-gratification or defense. If he temporarily controls his appetite for food—while in the immediate presence of a threatening enemy—this is because he is impelled by the more *powerful* impulse of "*Fear*," and not in the least because of any altruistic suggestion or impulse. In other words, at no time does he exercise his power of Will in *restraint* of his appetites, passions, emotions, impulses and desires, but in discovering ways and means whereby he may gratify them—without danger to himself.

So it is in every department of animal life. It is a struggle for the gratification of the Individual appetites, passions, emotions, im-

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pulses and desires, regardless of the welfare of others.

The most critical observation discloses the fact that they do not exercise their Individual Power of Will in an unselfish line.

Their exercise of the Power of Will is always in direct line with the desire for Individual *Self-Gratification*. Even the mother-love of the animal dies when its young are weaned. The mother instantly casts them out of her life forever. From that moment she refuses to feed them or care for them in other ways. Hence, they immediately accept the fact that, with *them*—*Self-Preservation is the first Law of Nature*. The mother does the same. She follows her own natural desire for reproduction, proceeds to raise a new family of infants, and forget the old.

In every department of animal life, we find that the exercise of the Power of Will is *always* in direct line with self-gratification of the appetites, passions, emotions, impulses and desires, and never contrary to, or in restraint of, them. In other words, within the realm of animal life the *altruistic spirit* has not been born. It does not exist.

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Man possesses the same appetites, passions, emotions, impulses and desires which impel the animal to action for their selfish gratification. He also possesses the Individual Power of Will by which to seek their gratification. If these were his sole possessions, one might logically and naturally conclude that he, too, would be impelled to action, as is the animal, solely by the selfish desire to gratify his appetites, passions, emotions, impulses and desires.

Man possesses something *more* than does the animal—something that is fundamental and *vital*—something that lifts Man to a plane of Life and Action virtually unknown to the animal kingdom.

Whilst it seems to be an open question—in the minds of many who have made a profound study of the subject—whether the animal possesses the power to reason from cause to effect—there can be no possible doubt that Man *does* possess that power. And it is herein that Man appears to have a great and important advantage over the animal. Especially is this true with reference to the higher aspects of Individual life and its possibilities.

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It is in the realm of his *Moral Nature* that the human rises to a level of Individual Unfoldment and Growth entirely above and beyond the limitations of the animal. However widely scientists may disagree concerning the ability of the animal to reason from cause to effect, they nevertheless recognize the fact that, from the standpoint of our understanding, the animal is virtually devoid of all knowledge, understanding, appreciation or sense of *Morality*, or of *Moral Principles and Values*.

In the course of the evolution of Individual Intelligence, from the hour that the "*Soul Life Element*" of Nature is added to the "*Spiritual Life Element*" of the animal kingdom, and man becomes a "*Responsible Being*," his Power of Will becomes a *Moral equipment*—whose exercise thenceforward is governed by considerations that transcend the entire "*Animal Intelligence*." Hence, with the birth of man—as a "*Responsible Being*"—came "*Morality*" into the world—a *Knowledge of Right and Wrong*, a *Recognition of Personal Responsibility* and *Moral Accountability*, a realization of the beneficent

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truth that his *Own Best Good* demands of him that he thenceforth exercise his own Power of Will to *restrain* his appetites, passions, emotions, impulses and desires "*within due bounds*," an inspiration to *obey* the *Law of Compensation* and abide by the established requirements of this Great Law in his own Self-Unfoldment.

There can be no doubt of the fact that this is "a Big Order." At the same time, it is one which every normal Individual accepts as a part of his "Inheritance from Nature." He now *Knows*, without the slightest question, that he dares not live the unrestrained life of the animal; he *Knows* that he dares not exercise his Power of Will for the mere gratification of his appetites, passions, emotions, impulses and desires, regardless of the results and consequences to his fellow men; he *Knows* that, whenever and wherever the best good of humanity demands, he *must* exercise his Power of Will to *restrain* his own personal appetites, passions, emotions, impulses and desires within the constructive limits of "Temperance"; he *Knows* that his own best good, as well as that of his fellows, demands

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of him that he exercise his own Power of *Self-Control*, at all times, thereby holding in restraint every impulse of his nature, thus making himself absolute *Master* of them, instead of becoming the acquiescent instrument of them.

In the due course of time and his own personal experience, he comes to *Know* that "*Morality is the foundation of all Constructive Unfoldment.*" It is but a step further for him to *Know* that all Constructive Unfoldment demands of the Individual that he *prove* himself absolute *Master* of every appetite, passion, emotion, impulse and desire of his nature.

Primarily, both animal and man are moved to action by the impelling power of their inherent appetites, passions, emotions, impulses and desires.

While man possesses all the appetites, passions, emotions, impulses and desires of the animal; nevertheless, man's attributes and qualities now exercise a powerful and subtle influence which definitely modify his lines of Life and Action. No longer is it possible for him, blindly and unreservedly, to bend every

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power and energy of his being to the selfish gratification of his Individual appetites, passions, emotions, impulses and desires, with no thought of or consideration for the well-being of his fellows. No longer is it possible for him, ruthlessly and without compunction, to kill his fellows merely because they interfere with him in the free and unrestrained gratification of his appetites, passions, emotions, impulses, and desires. Under the natural growth and development of Morality, he comes to realize the profound *fact* that his *fellows* have as much right as himself to gratify their desires. For the first time he *knows* that he must not *trespass* upon those rights, but must *respect* them—if he would have his own rights respected, or be free from the encroachments of trespassers.

This means that he must no longer yield to the impulse of *anger* when his fellows seek to share with him the opportunities for self-gratification. This first recognition of the necessity for self-restraint, in his gratification, is *the Beginning of Self-Mastery*. It is the point from which he begins the exercise of

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his *Power of Will* in *restraint* of his appetites, passions, emotions, impulses and desires.

It would be profoundly interesting to follow the evolutionary steps by which man, as an Individual, has come to his present understanding of "Morality" and the necessity for *Self-Control*. The vital and most essential point to be observed in all this is the fact that he has finally come to *know*—as one of the *Facts of Nature*—that Morality is the absolute foundation of all *Constructive Individual Growth*; that there is a Destructive process in Nature, as well as a Constructive; that it is within his Individual *power* to align himself with whichever process he chooses; that in choosing the Constructive he is aligning himself with that which *all men Know* to be Right *in Nature*; that in choosing the Destructive he is aligning himself, just as definitely, with that which we all know to be *Wrong* in Nature. He has now come to *Know* that, overriding the Rights of his fellows, he is doing that which violates the very *Law of His Own Individual Life*; and that, under the Law of Compensation, he must *Pay the Price* which Nature exacts from him for

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each and every such violation. He *knows* that, as an Individual Intelligence—understanding the Principle of Morality—he is bound by the Law of Personal Responsibility and Moral Accountability.

Of all the Individual steps he has taken along the pathway of his evolutionary Unfolding and development, there is not one that has brought to him a larger measure of real *good* than has his recognition of the *fact* that, in exercising his Individual Power of Will to control his appetites, passions, emotions, impulses and desires—so that he shall do no wrong to his fellowmen—he is thereby exercising his Power of Self-Control in a manner to develop, *within himself*, a *state or condition*, which, if consistently maintained by him, will lead him inevitably to the Goal of *Individual Happiness*.

For herein he learns the profound *Fact of Nature*, that the Individual who attains to that degree of *Unselfishness* which impels him to consider the welfare and best good of his fellows, with no thought of, or consideration for, his own material gain or advantage, thereby renders *to himself* the largest measure

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of *Good possible to any Individual upon earth*. For he thereby establishes within himself a state and condition which will bring to him, in due time, the greatest reward of Individual achievement, and likewise the consummation of his chief desire, which is *Individual Happiness*.

This does not mean that the Individual, who enters upon the Pathway of this profound Achievement, must absolutely extinguish, destroy and *eradicate* every appetite, passion, emotion, impulse and desire. It does not mean that he must absolutely eliminate all these things from his *Life*—and become *devoid of all conscious feeling*. It does not mean that he must either *extinguish* or *eliminate from his Individual Consciousness* a single appetite, passion, emotion, impulse or desire. It means only that, by the voluntary, conscious and intentional exercise of his own Individual *Power of Will*, he must establish and *maintain* absolute *Control* of his *emotional nature*. He must obtain and hold such perfect mastery over his appetites, passions, emotions, impulses and desires, that not one of them shall influence him to indulge himself,

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along any line of action, to a point which becomes *destructive*. He must establish and maintain that degree and quality of *Self-Control* which makes him absolute *Master of Himself* at all times, and impels him to hold every appetite, passion, emotion, impulse and desire, strictly within the bounds of *Temperance*. This means that he must exemplify in his daily life, a *constructive* exercise of each and every impulse and desire of his nature.

Nature does not demand the impossible of any Individual.

Every function of the human organism—whether physical or spiritual—is intended for *Use*, and its *proper* and *temperate* use is *always wholesome and constructive*, to both the Individual and society.

It is *not true* that—“Anger is destructive to Individual growth”—*under all conditions and circumstances*. The *Indulgence* of anger—to a point beyond the Individual Power of *Self-Control*—is, indeed and *in truth*, “destructive to Individual growth”, and *should never be permitted*.

But, if the impulse of anger is immediately

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controlled, it may then be transmuted into an impulse that will inspire the Individual to *constructive action* resulting in the highest possible *good*—not only to the Individual himself, but to others within the range of his Individual influence.

Anger is *not*—in its essential nature—destructive *necessarily*. It *becomes* destructive only when it is *indulged*. In other words, it is the *Self-Indulgence* of it that becomes destructive—and *not* the mere fact of *its existence*.

The key, in this case, is in every man's possession. It is the exercise of his *Power of Will*, and the establishment of *Self-Control* over the impulse and desire to *indulge* his anger freely and *without restraint*.

Anger *controlled* may become a powerful impulse for the accomplishment of *Good* by the Individual in whom it exists.

“The *indulgence* of sex passion”—may become destructive to Individual Unfoldment; but it does not necessarily follow that—“sex passion must be *entirely eliminated* from our essential natures.” Etc.

In truth, sex passion was implanted in the

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Individual Intelligence for a very definite purpose—and *that purpose was not destructive*. When controlled by the Individual Power of Will, and its *indulgence* held absolutely “within due bounds”, it is no more destructive than the appreciation of *Music*—and is just as beautiful. In the accomplishment of Nature’s purpose, sex passion is *not* a destructive thing in human nature. It is only when the Individual violates Nature’s purpose and intent, and *indulges* his passionate desire to a point beyond the limits of its constructive aspects, that it *becomes* destructive. When wisely controlled, within constructive limits, the impulse may be transmuted into activities that will result in the highest possible *good*—to both the Individual himself and his fellows.

The Key is Self-Control.

“Fear paralyzes the Individual Intelligence”—*when permitted to run its course unchecked*. When under the restraining power of *Self-Control* it may become the background of impulses which lead the Individual to action in lines that accomplish the greatest possible *good*.

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A mad-dog is running at large in the community, and several children are in great danger. You are filled with Fear—at the mere thought of a mad-dog at large. But your desire to save those children from the possibility of a horrible death, impels you to rush out in the face of the same danger to yourself, find the children, gather them in, and keep them until the danger passes. Thus, you have transmuted your own emotion of fear into an action for the *unselfish protection* of your fellows. In this prompt transmutation of your own sense of fear into a beneficent protective action, you have accomplished the greatest possible *good to others*—and have thereby earned for yourself Nature's inevitable reward for your own *unselfish effort*.

Suppose you had been entirely free from all sense of fear, in this case; you would have said to yourself: “There’s no danger”—and would have left the children imminently exposed to a horrible danger, and possible death. Would *you* say, under such circumstances, that “Fear should be entirely eliminated from our natures”? Or, would you not be inclined to say: “Here is a case where

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Fear undoubtedly serves a vital and constructive end"? Surely, you would not want it "eliminated" nor "extinguished" — under those conditions.

The thing to be *condemned* is *not* the impulse of Fear in the Individual Intelligence, but the *indulgence* of it to a point where it either paralyzes his powers of action, or becomes a destructive agency and impels the Individual to action in lines that result in *Harm*.

The difficulty in Individual development is not due to the fact that we *possess* appetites, passions, emotions, impulses and desires, but to the rather humiliating fact that, instead of *mastering them*, we permit *them to master us*. Instead of controlling *them*, we permit *them* to control *us*. Instead of keeping them "within due bounds," we indulge them beyond the limits of their constructive and proper activities, and permit them to lead us into destructive conditions.

If we but did our part, under the Law of Compensation, we could have no quarrel with the Great Creative Intelligence; for, in that event, we would exercise our Power of Will

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to establish the degree and quality of Self-Control which would transmute every impulse—whether of anger, fear, or lust, into some beneficent activity that would bring to us and to our fellows nothing but constructive and beneficent results.

When we have reached, within ourselves, that degree of Self-Control which enables us to check every appetite, passion, emotion, impulse and desire, instantly—before it has developed any phase of destructive action—and immediately transmute it into beneficent and constructive activities, we have attained an Individual Development which exemplifies the true status of Self-Mastery.

This is well within the powers and the possibilities of every normally developed Individual who sets himself the task of attaining the highest degree of Constructive Unfoldment within the range of his Individual powers. He will not find the task fraught with such tremendous difficulty—once he has entered upon the Path in the right spirit, and with an unwavering purpose to succeed; for, one by one, what appear to be insurmountable difficulties melt away and disappear. Day by

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day the road becomes less rough and precipitous and the going less difficult — until the "Living of a Life" becomes *natural* and *inevitable*.

Each Individual seems to feel that he has difficulties and obstacles to overcome that are peculiar to himself alone, and just a bit more formidable than those which confront any of his fellows. This is but natural, because he is not in position to compare his own with those of any other Individual. If he could look out along the pathway ahead of even the most perfect of his fellow travelers, he would be surprised to find that of all the burdens of himself and all his fellows, his own are the very ones he is best equipped and qualified to carry. If he had the privilege of putting his own burdens down with those of all his fellows, and then selecting from the entire number the one he could most comfortably carry, he would do just what Bunyan's "Pilgrim" did — go back and pick up his own bundle, swing it over his shoulder, and march on as before — only with added respect for the fortitude of his fellow travelers.

A friend said to me: "My one supreme

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difficulty is my temper. I can control every other destructive impulse of my nature. But I fly into a rage over things that do not seem to trouble other people at all. Then I blurt out something cruel and unlovely, and instantly I am sorry for it. How shall I proceed to get control of myself? What shall I do?"

Here is all I said to him: "Whenever you feel the sudden impulse of anger, catch your breath and hold it for one minute before speaking. Then—*Don't Speak.*"

He followed that instruction literally. Laughingly, he told me afterwards, that he thought he must have spent the first three days mainly in *holding his breath*. He said that on hundreds of occasions the impulse of anger surged up within him, and he opened his lips to speak, but instead caught his breath and held it until the impulse of anger had passed. He assured me of the fact that he had progressed to a point where he could almost "*breathe naturally.*"

Another Friend says that his chief difficulty is just plain "irritability" concerning *little* things. The big, destructive impulses and

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desires which lead other men into disastrous experiences do not bother him. The appetites, passions, emotions, impulses and desires which constitute the background of unhappiness and wrong, in the lives of other men, do not trouble him. In truth, his life would radiate the beauty of Self-Control and the Attitude which reflects the perfect fruits of *Self-Mastery*, but for these sudden and "mosquito-bite" emotions of irritability which alone mar the beauty and serenity of an otherwise charming and lovable character.

While this sort of "subjection to the emotional nature" is a difficulty which mars the beauty of many lives, its outward manifestations are of such an apparently harmless and inconsequential nature that we only laugh at them because of their petty childishness; nevertheless, they constitute one of the most trying and difficult *Tests* of every Individual who seeks to attain true *Self-Mastery*. So long as an Individual is a subject of his irritable emotions and impulses, and constantly falls before their influence, it does not seem unfair to assume that he *might* fall down before some "larger" emotion, if the provoca-

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tion were sufficient. It has been said that—"No chain is stronger than its weakest link." If this be true, then the man who succumbs to the little, insignificant, pin-pricking, flea-biting emotions and impulses of irritability, is a far weaker character than the man who yields *only to the most powerful* passions, emotions and impulses of a destructive nature.

Let each individual treat these little, irritable impulses as if each one were a mischievous and malicious little personality whose deliberate purpose and intent are to annoy him, worry him, irritate him, and see just how far it can make him lose his equilibrium—so that it may laugh at him and enjoy his discomfiture and humiliation. In many such instances the *facts* would warrant precisely this method of procedure, without the introduction of any psychological fictions.

The very first time he feels the impulse of impatience or irritability rising in his consciousness, let him just stop everything else—for only an instant—and try to visualize in his mind the little "Imp" that is trying to annoy him. Picture the grin of devilish satisfaction

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and anticipation on its impish little face. Now let the responsive smile light up his own face, as he mentally says to it: "No you don't, you little sprite, not *this* time. Your 'nettle' has no 'sting' any more. Now, run along, sonny. I know now that you are just a miserable little *joke*, and I'm too busy to amuse you any more. Skip along now, and don't come back any more."

Before he reaches this point, a real smile will illumine his own face, and perfect equilibrium will be restored within himself.

Suppose his own beloved wife has a tendency to "boss" him, and occasionally tells him things about himself which have a tendency to hurt, or humiliate him. There arises in him the sudden impulse to "talk back," to say cutting things, or to justify himself. Let him just take a quick breath, and hold it—without uttering a word. Within one minute the evil impulse will pass, and he will enjoy the serene consciousness of triumph. A glow of pleasurable satisfaction will suffuse his entire Being—in the uplifting consciousness of having mastered one destructive impulse. It may be a little hard on his respiration,

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tion, for a few days; but the sense of Self-Mastery will steadily grow within him, until it will, in due time, become an established *Fact*—and the mastery of his difficulty is complete.

There is not an evil or destructive appetite, passion, emotion, impulse or desire but can be mastered—if the Individual will meet it with the *Power of His Own Will* in its inception, before he has indulged it to a point where he has actually surrendered himself to its domination. The difficulty is not that he *Lacks the Power* to control it, but the far more humiliating and deplorable fact that he lacks the *Desire to Exercise* that Power. Once that *Desire* is created, or developed, it then becomes but a simple problem of how to make it effective as an inspiration to action. The foregoing suggestions as to *methods*, can be easily varied, by any Intelligent Individual, to meet the requirements of any other specific case—however difficult or complex it may appear to be.

APPLICATION

1. If you have any one distinct, well-defined and vital weakness of character, which

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seems to *you* to stand directly in the Pathway between you and the goal of your *Self-Mastery*, determine upon *that* as the focal point of all your energies and efforts to exemplify your absolute *Mastery* over that particular and individual enemy.

2. After you lie down at night, compose yourself. Review the day, to see if you can determine whether you have exemplified Self-Control of all your appetites, passions, emotions, impulses and desires, during the day. If not, make a careful study of your failures, and note wherein you might have done better. Determine just wherein you failed, and make it your earnest effort to correct your methods so as to guard against any future failures of the same character. Then go to sleep serenely, with the comfort and consolation that you at least *tried*.

3. In the morning before rising for the day, make a firm resolve to make this day an exemplification of absolute Self-Control.

4. Bear in mind the fact that every honest *effort* you make, is rewarded by Nature with added Power, whether that effort may appear to *you* to be successful or not.

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5. If you are afflicted (or think you are) with an irritable temper, conscientiously adopt a definite line of procedure involving Self-Control, and it will be but a very short time until you will find yourself absolute Master of every petty emotion and impulse of your nature, and be as placid and unruffled as a deep pool of limpid water beyond the disturbing influence of the winds.

6. Let this be to you the beginning of a new life of Self-Control.

CHAPTER XIII

POISE

Self-Control is *not* Poise, although it is the psychological foundation upon which Poise may be established.

Poise is *not* Self-Control, although it is the direct and logical *result* of Self-Control—permanently established.

The two terms are, by no means synonymous; although they are closely related, from a psychological point of view.

Poise is the *state* or *condition* of an Individual Intelligence who has brought all his appetites, passions, emotions, impulses and desires under the definite dominion and voluntary control of *his own Will*, and is able to maintain that established *Self-Control* as an *accomplished development*.

This definition deserves your careful analysis and most critical examination. Let us together examine it, that we may subject it to the severe test of exact science:

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It has reference to a *State or Condition*, and not to the specific activities of the Individual through which that particular State or Condition is accomplished.

It indicates that there is a definite *Process* by and through which that specific State or Condition is, or may be, developed.

It gives us to understand that the Process is a *Voluntary* one—which means that it is set in motion in direct response to the *Will* of the Individual himself.

It makes clear and definite the fact that the specific method and process by which that State or Condition is, or may be, accomplished, is through the Individual exercise of the power of *Self-Control*. This does not mean that it is, in essence, what we designate as “Self-Control”; but the direct *result* of the Power of Self-Control in operation.

It impresses upon us the fact that the Self-Control, by and through which that State or Condition is induced, or established, must result from the voluntary exercise of the *Power of Will* on the part of the Individual himself. It cannot be induced or established through the exercise of the Power of Will by

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any other Individual. Herein arises one of the vital and fundamental Principles of Psychology back of all constructive Self-Unfoldment and Individual Growth.

Hence, it depends absolutely upon the ability of the Individual himself to *establish* the necessary Self-Control, and then *maintain* it by the *Power of his own Will* until it becomes an accomplished development of Individual Intelligence—which means a permanent and natural Growth—like the development and growth of a flower.

It means that the “established Self-Control” is that over the appetites, passions, emotions, impulses and desires.

A careful dissection of the foregoing analysis will show that there has been no elimination, destruction, extinction, or even modification of any of the appetites, passions, emotions, impulses or desires. They are still there—all of them—just as the Great Creative Intelligence originally planted them within the Individual Intelligence. They are just as robust and as powerful as ever they were. They are just as active and insistent as they have ever been. They are just as eagerly

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seeking for self-gratification and self-expression.

But we find that these do not dominate the activities of the Individual now, as they did in other years—nor as the same appetites, passions, emotions, impulses and desires automatically controlled the activities of the animal. Why is this? What has occurred to the Individual man to make him different from the animal? Why does he not automatically respond to the appetites and passions as does the animal, and as he, himself, did during the early infancy of the human race?

These questions, deeply pertinent and vital as they are, cannot fail to receive correct answers in the mind of every normal man or woman who has arrived at the “age of discretion.” The answers are: Because his appetites and passions no longer control his activities as an Individual Intelligence. His appetites, passions, emotions, impulses and desires do not now impel him to automatic action in search of self-gratification alone. They are now under the dominion and restraint of his own independent *Will Power*. He is now something more than a mere animal. He is

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“a *Responsible Individual Intelligence*.” As such, his attributes, which have been in process of Evolvement, Unfoldment and Growth since the birth of humanity (and which came into existence when the Fourth Life Element—the *Soul* Life Element—was added to the other three) have reached a point of development and power where they are now the dominant and supreme factors in Individual human life. The power of Intelligent observation, the power of Individual comparison, the power of Individual choice—enable the Individual man to realize that he is not an animal; that he is, in deed and in truth, in a kingdom of life and development above and beyond that of the animal; that he possesses all the attributes of the animal—with something added. He is an animal, but an animal—*plus*. Plus what? Plus all the faculties, capacities and powers of a responsible Individual Intelligence. In truth, it is this *plus* element that makes him a human being instead of an animal. With it he is able to observe the fact that the animal is moved to action solely by the purpose and intent to

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obtain self-gratification of its appetites, passions, emotions, impulses and desires.

Through personal knowledge, the result of Individual experience, he comes to know that this is not literally true of the Intelligent human. He comes to know that his physical organism is but one of the instruments of his Individual Intelligence, through which he is able to acquire definite knowledge of the physical Universe, through his personal experiences on the plane of physical things. He learns to know that he obtains his knowledge of physical nature and physical things solely through the channels of his five physical senses.

By extending and enlarging the field of his researches for knowledge—especially knowledge of Individual Life and its purposes and possibilities—he comes to know, after much time and personal effort, that he has a spiritual organism, as well as a physical. He comes to realize, as a definite fact of Nature, that his spiritual organism is another instrument through which he is able to acquire equally definite knowledge of the spiritual Universe, through his personal experiences upon the

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spiritual planes of life. He learns to know also that he obtains his knowledge of spiritual Nature and spiritual things solely through the channels of his spiritual senses.

Step by step, he comes to know, through his definite personal experiences, that Morality is the only foundation of Constructive Self-Unfoldment; that if he would ever even hope to attain to complete Self-Mastery, he must first learn the true meaning, value, basic nature and significance of Moral Principles; that, once knowing the meaning of Morality and its relation to Constructive Spirituality, he must square his *Life* by its principles thenceforward. This means that he must begin at the very foundation. He must first bring every appetite, passion, emotion, impulse and desire under the direct control of his own Will Power. He must be able, by the Intelligent exercise of his Will Power, to bring every impulse and tendency of his own nature under the restraining power and dominion of his power of Self-Control.

Having proven his power of Self-Control, he must *practice* it—just as an athlete practices the physical exercises which bring every

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nerve and muscle of his physical body under the absolute dominion of his Will Power. Thus, he must prove to himself, over and over, the fact that he is absolute *master* of his physical body. He must establish the fact, to *himself*, that his physical body is an instrument, under the absolute dominion and restraining power of his own Will, and that he has the power to direct its activities in restraint of every appetite, passion, emotion, impulse and desire.

In due course of time, and oft-repeated demonstrations, his actual restraint of the impulses becomes an established fact, a personal attainment, and a permanent State within himself. This internal State or Condition—directly resulting from repeated demonstrations of his power of Self-Control—is the state or condition of *Poise*.

Whilst it is true that this State or Condition—defined as “Poise”—is the result of Self-Control, it must not be inferred nor supposed that any single demonstration of Self-Control is sufficient to establish the Poise upon which Self-Mastery depends. Nor is any number of sporadic demonstrations of Self-Control suf-

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ficient to establish the State or Condition of Poise upon which Self-Mastery is sustained.

Poise is a natural development and growth of the Individual Intelligence. It is not an evanescent thing which comes and goes with the varying moods of the Individual. Neither is it an indefinite thing, depending upon external variations and conditions of environment. On the contrary, it is a definite *attainment* accomplished only through the *personal effort* of the Individual in direct line with a fixed and definite purpose and intent to achieve it. And, once it is *Attained*, it must be *Sustained*—until it becomes a permanent Growth, an evolution of the Individual Intelligence. It is then no longer “*yours*”, but *you*. It is not a mere possession. It is *you, yourself*, in a state of *Poise*.

Did you ever learn, or try to learn, the accomplishment and process of driving an automobile? If so, do you remember the very first sensation of panic that struck your solar plexus when you tremblingly pulled the gear-shift into “low”, and felt the whole machine jump forward (because you had the engine going at too great a speed when the clutch

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took hold)? You felt absolutely certain that the machine was going to run away with you. You did not know how to control it. You finally threw the clutch out and the machine stopped. You took a long breath, looked to see how many dozens of smiling people were watching you. Then, because the machine itself seemed to have quieted down into a peaceful and rather pleasant mood, you ventured to touch the lever. While the machine seemed to be asleep, you gingerly shoved it into gear again. When you tremblingly let the clutch slide into place, the machine suddenly awoke and jumped several feet straight backwards. Before you could "let go", the back wheels of the car were up on the curbing of the sidewalk, and your hat was poised over your right ear. You had made the wrong shift. It was not the car's fault. It had done exactly what *you made* it do. It only obeyed your commands. The only trouble was due to the simple fact that *you did not know how to command, direct and control your car.*

Then a kindly disposed member of your audience came to your rescue, helped you off

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the sidewalk, and showed you the meaning of the various shifts, and how to start your car so slowly that there would be no jump. You followed his suggestions, and began to feel that maybe you could master the thing—*after awhile*.

Do you now remember the sensation of profound joy that came to you when you realized that you could start your car off smoothly, make it go forward or backward as you pleased, make it go slow or fast or stop, at your command, and obey each and every impulse or your Will? It was simply *heavenly*—nothing less.

Follow the experience through, from beginning to end, until you knew that you were absolute *master* of that automobile. The sense of triumph was something sublime. And finally, after months of careful training and intense practice, you came to feel that the machine was *almost*, if not quite, a *part of you*. Its perfect obedience to every impulse of your Will gave to you a profound sense of "Mastership" which is unique and fascinating to any human being.

Think of your physical body as a mechani-

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cal instrument, a "machine", if you will, as *your* machine. It is infinitely more complicated, infinitely more delicate, infinitely more responsive to every impulse of your Will.

As an Individual Intelligence, your impulses often become so forceful and so vital that you realize the fact that they are either going to control your Will Power, or you are going to be compelled to demonstrate the fact that you are absolute *master* of them.

You are assailed by a thousand conflicting emotions and impulses. Your calm, judicial *Self*, is able to differentiate perfectly between these various impelling emotions and desires. You *know* that some of them are destructive; and, if indulged, will lead on and on in the wrong direction, to the final destruction of the physical body. You know that others are beneficent and constructive in every sense—but they are not so enticing, in the midst of an earthly environment.

You have come to know the Law of Life—the Great *Law of Compensation*—and you know that these appetites, passions, emotions, impulses and desires must be put under absolute restraint of the Will, or they will wreck

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your physical instrument, your "Car", and destroy your *power to control its activities*.

You begin the difficult task of subjugation. It is not an easy one. It calls for all the Intelligence you possess. It makes demand upon you for all the wisdom and knowledge you have accumulated. But you accept the contest with unfaltering determination to *Win*. You are assailed by one of your fascinating and seductive contestants. You do not let it rest nor avoid you. You complete your work of subjugation. You *master* it. You do not leave it until you *know* that it will be your obedient servant and co-worker henceforth. Then you are faced by another of your several contestants.

With much less difficulty than before, you obtain a strangle hold upon No. 2, and the result is the same as before. *You prove yourself master*. From this point on, the contest becomes more and more one-sided, and the going easier. In the final contest you see every appetite, passion, emotion, impulse and desire cringing at your feet. You *know* that they are subdued. But, wonder of wonders! You come to realize that they are no longer

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your enemies, but your staunch and loyal *Friends*. You have won them to your standard. You now realize the fact that, under the Great *Law of Compensation*, your Mastery of them has saved them from *Destruction*. You realize now that, so long as you limit their demands to the Constructive Principle of Nature, they will *need* no restraint.

When *You* come to realize the triumph you have won for the *Cause of Life, Light and Immortality*, you know that, in the achievement of *Self-Mastery* you have earned the *Supreme Reward* which the Great Creative Intelligence, or Nature, offers to those who *Obey the Law of Individual Life*.

The Peace, the Joy, the Gratitude, the Understanding, the Satisfaction, the Great Content that comes to you, flooding your entire *Being* with the knowledge that you now stand —*Approved by the Great Universal Intelligence*,—inspire you to make of your life a sacred consecration to the Cause of Truth and Humanity. You have proven the sublime Truth that he is twice blest who, in the *Mastery of Self*, becomes the willing servant of

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humanity; for herein you are *self*-blest, and blest by *those you serve*.

And it is the consciousness of *Poise*, and of the blessing it brings to you, that gives to your entire personality the outward expression of calm strength and Peace. There looks out upon the world an Intelligence that no longer experiences a lack of confidence in its strength of character to meet every test of *Self-Mastery*. This calm certainty of its own Self-Conquest radiates its masterful influence upon all who come within the range of its magnetic power. The instant you look into the eyes of such an Intelligence, you are conscious of its quiet, unobtrusive mastery; but, above all, you sense its steady, unwavering, unostentatious mastery of *Self*.

From all that you have heard of the Self-Mastery that means *Poise*, you have in your mind the picture of one whose face is cold, expressionless, stoical, unfeeling, impervious, imperturbable and unimpressionable.

“*Stoicism*” which so deadens the sensory organism of the physical nerve body as to *kill* any sensation of pain or suffering, is widely different from the internal State of “*Poise*”

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which so *controls* the nervous organism as to betray to others no outward expression of face, voice, action, or outward manner, of pain or suffering.

And it is even more widely divergent from the character of "*Poise*" that enables an Individual—in the midst of the most excruciating pain, or suffering — to convey to those about him the outward expression of Peace and Cheerfulness.

Poise expresses itself only in the face of one who has attained the power to see and appreciate things at their true values. It stands for true *Balance*. One who has truly attained it is appreciative of all Nature. He is able to appreciate every aspect of it, in all its departments and expressions. He understands the spirit of mirth. He is gay and merry with the spirit of youth. He is wisely sympathetic with those who suffer. He is serious with those who are thoughtful and earnest. He runs the entire gamut of human emotions and experiences. But he does not permit any of them to dominate him to the exclusion of a just appreciation of all others. He merely holds them all in perfect adjustment.

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Indeed, no single concept more fully expresses the state of *Poise* than that of an Intelligence in *Balance*. Perhaps this figure will enable you to obtain a more perfect understanding and appreciation of the Poise that results from Self-Mastery:

An Individual is standing upon the very verge of a dangerous precipice. He leans out over the distant mountain torrent that rushes down there directly beneath his feet. He knows that one false step would mean his instant death. But there he stands, poised far above the waiting death beneath. He knows that he is safe, because he can look down into the swirling maelstrom without losing his *Balance*. He knows that to yield, for the fraction of a second, to any impulse that would disturb his *balance*—both mental and physical—would send his body over the declivity into the tumbling waters below. But he knows that he is *Master* of every emotion and impulse that would disturb his *Balance*. He knows that he has the *Poise* that gives to him the assurance of *Life*.

So it is in many an experience of this earthly life. We often stand upon the heights

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from which any emotion or impulse might send us to destruction—if we permitted it to disturb our *balance*. But, so long as we are *Master* of the appetites, passions, emotions, impulses and desires, we know that we are safe. So long as we keep the *balance of Poise*, we can travel the highways and the byways of life in the consciousness of absolute safety. This is the *Poise* that sustains the Individual through all the trials and temptations of life—here and hereafter.

The Poise of Self-Mastery is as valuable an asset in the development of the Individual upon the physical plane of life as it is upon the spiritual. Let one have in his mind a definite plan for the future, or an earnest desire to accomplish some beneficent act; only by the exercise of *Balance*, or *Poise*, can he keep clear his mental vision, or allow the Light of Reason to penetrate the confines of his own Intelligence, that he may see the constructive Pathway of Life.

The maintenance of *Poise* generates Power—the power to visualize clearly, to follow the golden thread of Truth that runs through all the varied and intricate problems of human

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life, the power to work by a direct route to the definite goal of our desires.

Through Poise we maintain constructive silence. Poise and silence concentrate our energies in the direct line of our attention, and make us stronger in the accomplishment of our right plans and purposes.

Through our complete *Balance* and *Poise* we may keep our consciousness receptive and open; and enable the Individual Intelligence to manifest itself to all who come within the radius of its influence.

He who knows, from a personal experience, the true meaning and significance of Poise, and is able to make it subservient to his Individual Power of Will, has earned the "Peace that passeth understanding"—and he shall receive his reward. Yea, verily, *he hath it already*.

Did you ever look down into a deep, still pool of limpid water? Not a breath of air above it is stirring. The surface of the clear, crystal water is as smooth and as unruffled as the surface of a crystalline mirror. The day is clear and bright, and the pellucid pool is a perfect reflector. Looking steadily down into it you see therein a perfect picture of all

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Nature, above its surface, reflected to your vision, in all its beauty and loveliness. The trees that tower above it in stately grandeur, the grass that grows upon the hillside, the gorgeous columbines that bend their lovely heads and look down into its crystal depths, the fleeting clouds of fleecy whiteness that float lazily across the heavens above, the clear blue depths of the sky itself—even the birds that flit from tree to tree, and the playful squirrels that chase each other among the leafy branches—all these, and more, you see reflected in the pool's quiet depths. These are the things that occupy the open spaces above the level of the smooth, reflecting surface of the deep and quiet waters. They belong to a world above and beyond the still waters. And, so long as the limpid contents of the deep and quiet pool are undisturbed, you may see the beautiful and fascinating picture of the entire heavens above, in all their charming loveliness, pictured in its silent depths.

But look again. A stone has just been tossed into the quiet waters. It sinks from view, down into the still depths, beneath the placid surface of a moment before. What now do

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you see of the reflected stately trees, the grass, the flowers, the clouds, the birds and the blue sky? Nothing. They are all gone. The heavenly picture is no longer reflected to your conscious vision. From the instant the stone touched the surface of the still waters, the picture vanished with the swiftness of magic. The glassy surface of the pool was no longer still nor smooth. Even its depths were agitated and disturbed. Nothing of the wonderful picture could be seen. Nature cannot reflect the beauty nor the glory of her heavenly picture upon the surface of a ruffled and disturbed body of water, however pure and clear it may be when at rest. Agitate the waters of the pool, though it be ever so slightly, and the vision of the things above it is instantly shattered and completely destroyed.

So it is with that deeper, more mysterious and more wonderful "Pool"—the *Pool of Man's Consciousness*. It is only upon the receptive Consciousness whose depths are undisturbed and whose surface is unruffled, that Nature can paint the magic picture of the Spiritual Life. It is only to the Individual Intelligence that has established within itself

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the tranquil, unruffled, serene, untroubled and peaceful state of *Poise*, that Nature can ever open the clear and perfect consciousness of spiritual things. Only he who has the power to still the troubled waters within himself shall, while yet upon earth, behold the glories of the life that stretches far out beyond this "Vale of Tears". One who has acquired the power to establish within himself and maintain true *Poise*, may say to himself: "Be still! Be still"! And instantly he will realize the perfect obedience of all Nature to that command. It is only when Nature has obeyed the command, and the troubled waters within himself have come to rest, that the spiritual eyes may open, of their own volition, and behold the perfect vision of the Spiritual World.

Let us now slightly change the figure. Instead of sitting upon the rim of the pool, looking at a reflection of Nature in its quiet depths, let us assume that you are at the bottom of the pool, looking upward and outward through the surface of the water toward the heavens above. What now do you see? While the water is still and undisturbed, and is free

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from all agitation, you see clearly—but no longer is it a *reflection* of the trees, grass, flowers, clouds, birds and sky above. It is the trees themselves, the grass and the flowers, the birds, the clouds and the blue sky themselves, in reality, you now behold. Before it was only their reflections.

Suddenly there comes a storm. The waters of the still and limpid pool are no longer quiet and undisturbed. Now they are agitated, filled with turbulence, churned into internal violence and fury, and full of savage excitement. Look up now toward the heavens above and tell what you see. Ah! Your beautiful vision of the heavens is gone. But *why* can you no longer see the blue sky above?

Nature has so provided that the sight of your eye travels only in straight lines. While the waters of the pool were still and undisturbed, the rays of light passed through the water in straight lines, and your eye could follow them perfectly. When the pool was quiet and entirely free from all internal agitation, you could see distinctly the heavens above, and all the things that crossed the lines of your vision. When the storm came and

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agitated the waters to their very depths, it broke up and destroyed the straight lines of light. It broke them into a thousand pieces, and bent them into crooked lines the eye could not follow. Hence, you no longer could see the trees, the grass, the clouds and the blue sky above you. Your vision was destroyed.

So it is with the "Pool of Man's Consciousness". While the pool is quiet, calm, untroubled, and its waters are undisturbed, the Spiritual eyes of the Individual Intelligence see clearly into the higher realms of the Spiritual Life. But when its depths are agitated, disturbed and uncontrolled, the straight lines of light which penetrate the spiritual realms are broken and bent until the sight of the spiritual eyes no longer is able to penetrate the world of spiritual things. Spiritual vision is therefore lost.

But once let the Individual Intelligence, in its evolutionary Self-Unfoldment, achieve the State or Condition that means *Poise*, and the spiritual vision comes with it as naturally as comes the blooming of a flower when all the preparatory steps have been taken, and only the opening of the bud remains. It must

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be clear to you that the most important thing you have to learn is what constitutes the *Poise* which every Individual must attain before he has any moral right to expect, or even hope, that he will ever be a real "*Master of the Law.*"

The greatest and grandest reward to the Individual that has achieved *Self-Poise*, is the experience of *Poise* itself.

Only by the exemplification of a consistent mental balance, or Poise, throughout all the activities of the faculties, capacities and powers, may each of us make of himself a fitting "Temple."

And it is this majestic "Temple" that sends forth its brilliant rays of Love and Truth to every traveler upon Life's Highway. Its magic vibrations attract all who come within its radiance.

All this is an inspiration to better things. It gives courage to the faltering, quiet and peace to the turbulent, constancy to the restless and strength to the weary.

He who has attained to the peaceful and gentle Poise of Self-Mastery sheds a beneficent influence upon all who come within the

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radius of his influence. To the timid he gives courage; to the restless he gives peace and quiet; to the hopeless he gives inspiration; to the suffering he gives comfort; to the weary he gives rest; to the irritable he gives patience; to the weak he gives strength, and to all who would do evil he gives the tolerance which bespeaks Understanding.

Nor is this an attainment beyond the power of any Individual who is inspired by the earnest desire to make his life an ennobling influence among his fellows.

The quiet restfulness of Poise makes possible clear thinking and enables us the more readily to solve the perplexing problems of life in the radiant Light of Reason, Judgment and Right. It makes clear the vision, and opens the way for greater Self-Unfoldment and Self-Mastery.

“Nature never did betray the heart that loved her.” She never exacts of her children that which is either unreasonable or impossible. Her one, supreme desire is to lead humanity into the Light of Truth. Her finger points only to the “Pathway of Duty;” and

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she would lead us only "By the Hand of Love."

APPLICATION

1. Start each day with the determination to clear from your constructive pathway some obstacle that stands between you and the attainment of *Poise*. Keep to that purpose steadily and unswervingly throughout the day.

2. As you go forth to meet the responsibilities of the day, carry the fixed determination to make the day one that will bring you one step nearer the goal of Self-Mastery and *Poise*.

3. Bear constantly in mind the simple fact that—"The only way to *achieve* Poise is to *practice* it."

4. Key yourself to the purpose and intent so to exemplify, in your Attitude toward those you meet this day, the *outward expression* of Balance and Poise.

5. Say to yourself: "I will so *conduct* myself that no human being shall discover in me, or in my words or actions, a single evidence of irritability, impatience, intolerance, anger, fear, or any lack of *outward Poise*."

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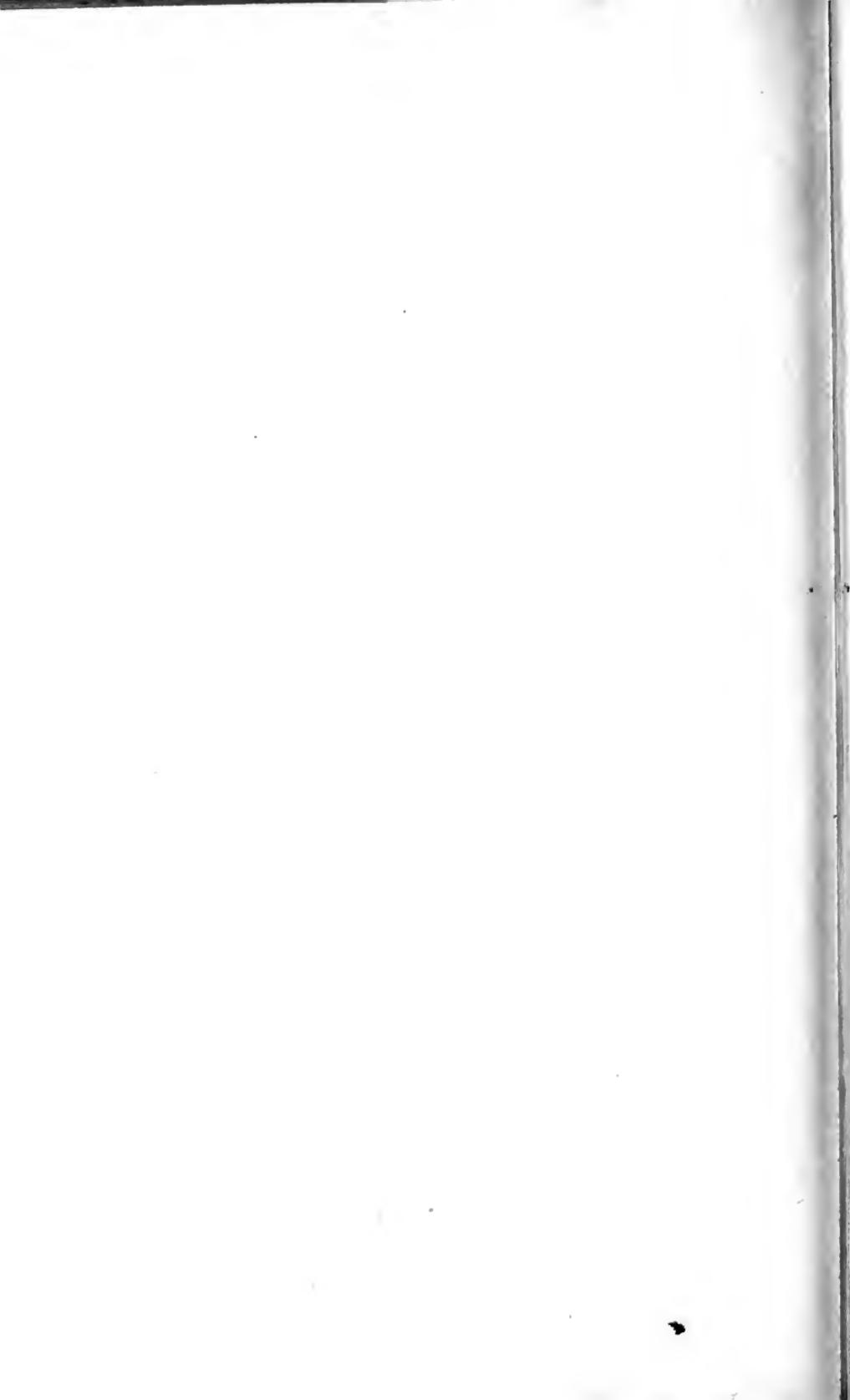
For, if you can so "act the part" for a single day, that you impress your fellows with your state of calm, peace and gentle forbearance under all conditions, you may know that you have won a truly great victory. This is the absolute evidence that you can live another day even more perfectly.

6. Repeat these exercises each day, with all the earnest desire and purposeful intent to transmute their gracious *Spirit* into your inmost Consciousness. You will be surprised to observe how naturally your Consciousness begins to open and expand with the inspiration to make it a living *Reality*. You will realize each day that you are receiving a noble and generous reward for every effort you put forth thus to achieve *Self-Mastery* and *Poise*.

7. At night, when you have relaxed yourself for a night of restful and healthful sleep, carry this one mental concept into your sleep:

"In Quietness and in Confidence shall be my Strength."

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